

THE FIELD AFAR



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MARYKNOLL

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No. 11

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The Catholic Foreign Mission Society of America

(MARYKNOLL)

Approved by the National Council of Archbishops, Washington, D. C., April 27, 1911. Authorized by His Holiness, Pius X, at Rome, on the Feast of St. Peter and Paul, June 29, 1911.

"Maryknoll," in honor of the Queen of the Apostles, has become the popular designation of the Society.

The Society was founded for the immediate purpose of training Catholic missionaries for the heathen and of arousing American Catholics to a sense of their apostolic duty. Its ultimate aim is the development of a native clergy in lands now pagan.

The priests of the Society are secular, without vows. They are assisted by auxiliary brothers and by the Foreign Mission Sisters of St. Dominic, more commonly known as "Maryknoll Sisters."

IN THE UNITED STATES.

THE SEMINARY AND ADMINISTRATION is situated above the Hudson River, about thirty miles north of New York City, at Ossining (Maryknoll P. O.), N. Y. Students in the Seminary make the usual six-year course in philosophy, theology, scripture, etc. The Auxiliary Brotherhood of St. Michael was established for those who wish to devote themselves to foreign mission work, but are not inclined to pursue higher studies or to assume the responsibilities of the priesthood. The general management of the Society and the publication of its two periodicals, *The Field Afar* and *The Maryknoll Junior*, are carried on at this center. Here, too, is the motherhouse of the Maryknoll Sisters.

THE MARYKNOLL PREPARATORY COLLEGE, at Clark's Summit, near Scranton, Pa., admits to a five-year classical course foreign mission aspirants who have completed the eight grammar grades. Connected with this institution is a group of the Maryknoll Sisters. Their convent is dedicated to Our Lady of the Missions.

THE MARYKNOLL SISTERS have worked with the Society from the beginning, first as lay helpers and now as recognized religious. These sisters devote themselves exclusively to work for foreign missions. (For further information, address: The Mother Superior, Maryknoll, N. Y.)

THE MARYKNOLL MEDICAL BUREAU, at 410 East 57th St., New York, was started in 1920 to interest the medical profession in mission needs, to secure the services of physicians and nurses, and to provide medical supplies for hospitals and dispensaries in the mission. Here, also, is the city office of Maryknoll.

THE MARYKNOLL PROCURE in San Francisco, Calif., at 1911 Van Ness Ave., is the center of Maryknoll activities on the Western Coast and the depot of supplies for the missionaries in China. It is also the headquarters of the *Maryknoll Society of the Pacific*.

THE MARYKNOLL JAPANESE MISSIONS, at 425 South Boyle Ave., Los Angeles, Calif., and 507 17th Ave., Seattle, Wash., are conducted by the Maryknoll Sisters, for the education and religious instruction of the Japanese in those cities.

Make checks and money orders payable to J. A. Walsh, (Treas.), Maryknoll, N. Y.

IN CHINA

A MISSION of 25,000 square miles in South China has been assigned to the Maryknoll Society by the Sacred College of Propaganda Fide, Rome. The first band of Maryknoll priests left for this field in September, 1918. There are now seventeen priests and two auxiliary brothers in the Maryknoll Mission. A second mission field as large as that in Kwangtung has recently been set apart for Maryknoll in Kwangsi. In the fall of 1921 the first mission group of Maryknoll Sisters arrived at their Chinese convent, 19 Chatham Road, Kowloon, Hongkong; a second group of six left for China, October 3, 1922.

THE MARYKNOLL PROCURE is the center of communications and supplies for the various mission stations at Wuchow, Yeungkong, Tungchan, Kochow, Loting, Chiklung, Tungon, and Pingnam, in the provinces of Kwangtung and Kwangsi. The post-office address of the Procure is: Box 595, Hongkong.

ASSOCIATE MEMBERSHIP IN THE SOCIETY

THE work of the Society is maintained and developed by the cooperation of its associate members. For these members, weekly Masses are offered by the priests, and they are remembered at the communions and other prayers of the students and sisters. The same spiritual benefits may, if desired, be applied to departed souls.

Associate Membership in the Society, with a personal share in its good works and merits, is secured by all benefactors and by subscribers to *The Field Afar*. Associate membership for one year is fifty cents; in perpetuity, fifty dollars, payable on enrollment or within two years.

MONTHLY MAGAZINES OF THE SOCIETY

THE FIELD AFAR—twelve issues yearly.

10c the copy; \$1.00 a year; \$5.00 for six years; \$50.00 for life. (A life subscription insures perpetual membership in the Society.)

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LEGAL TITLE FOR USE IN WILLS AND ELSEWHERE:

Catholic Foreign Mission Society of America, Incorporated

For further information address: The Catholic Foreign Mission Society, Maryknoll, N. Y.

Maryknoll at the Catholic University, Washington, D. C.

WE have been thinking about it for a long time, and the recent strong letter from Our Holy Father on the Catholic University at Washington, together with a word of encouragement from the Sacred Congregation of Propaganda at Rome, determined us to send this year some representatives to Washington.

They are seven, and, if we tried, we could say something good about each, but what is the use? Let them prove themselves, and then others can commend

with better grace.

"And what is the idea?" This question has already been asked and will be repeated. As a rule, it will come from good people who are under the impression that candidates for the foreign missions do not need an extensive course of studies.

Banish the thought! They need it as much as, and, perhaps, more than any class of priests. Some Maryknoll priests must teach here in the homeland at our seminary and colleges, others at

seminaries on the missions. All will come, at times, in contact with highly educated people, and those who go across the Pacific will find themselves in a land where education holds the highest place.

The missionary cannot be too well instructed and although we have made a sacrifice in sending these seven—one priest and six deacons—we feel that the results will justify us. THE FIELD AFAR will record their impressions.



SEVEN MARYKNOLL PIONEERS AT THE CATHOLIC UNIVERSITY.

<i>Rev. Bro. O'Melia</i>	<i>Rev. Fr. Tibesar</i>	<i>Rev. Bro. Winslow</i>
<i>Rev. Bro. Considine</i>	<i>Rev. Bro. McGinn</i>	<i>Rev. Bro. Cleary</i>
		<i>Rev. Bro. Connors</i>

The New "Propagation."

IN answer to some questions about the Propagation of the Faith, here are a few items that will help to an understanding of the situation. They were prepared and published by the Holy Father himself:

"The center of the new organization will be located henceforth at Rome, near the Sacred Congregation of Propaganda, in order that it may be the instrument of the Holy See in gathering together, from all sides, the generous gifts of the faithful and in dividing them amongst all Catholic missions.

A Council will preside over the Society. We shall choose this Council ourselves, through the medium of the Sacred Congregation, from among the clergy of those nations which are wont to contribute the largest sums to the Society. The Central Councils of each nation, as they are called, shall draw up their own statutes in accord with laws promulgated by us, and with the consent of the General Council. In order to obtain good results it is highly necessary that the greatest uniformity should prevail everywhere, despite the diversity of places.

We are sure that the bishops and all the other prelates will help us in this undertaking most zealously, each in his own Church. They will manifest the same zeal which they have already shown for the Clerical Union for Missions, as it is called. And if this Union, which is so timely and which is as dear to us as it was to our predecessor, should not yet be in existence in their diocese, they will establish it with all diligence.

Written at Rome, near Saint Peter's, on the third day of May, on the feast of the Finding of the Holy Cross, in the year 1922, the first of our Pontificate."

Pius XI, Pope.

Coppers will wear a hole in your pocket. The Mite Box will prevent this calamity.

Circulation Statement August issue, 1922.

In the United States . . .	104,139
Canada	374
Alaska and U. S. Posses- sions	119
Foreign	491

Grand Total 105,123

This circulation is absolutely bona fide, and, if advertisers are interested, a sworn statement can be furnished.

A COUPLE OF QUERIES.

A reader asks about Catholics in Palestine today.

Most of the Catholics there belong to the Latin rite, and these Latin Catholics, together with those of Cyprus, comprise a diocese which is administered by a Patriarch. At the present time, the Patriarch is the Rt. Rev. Bishop Louis Barlossina.

The clergy of the diocese is made up mostly of native priests, but some have come from Italy, France, and elsewhere. Last year a seminary was opened at Beit, near Bethlehem, and a score of young men, natives of Palestine and Italians, are preparing there for Holy Orders. In this way, the future of the diocese is assured.

But Jerusalem is more like a mission than a diocese. It has thirty central stations. There are some five parishes; such are Jerusalem, Bethlehem, Jaffa, and Nazareth, which are in the care of the Franciscan Fathers, and Haifa, where there are Carmelite Fathers. Most of the stations are little places, far from the large towns, where life is very hard for the missionary. These stations are scattered around Jerusalem, in Samaria, in Galilee, and across the Jordan. In some, as in Madeba, there exists a fervor which recalls the days of the primitive Christians.

How many Catholics of the Latin rite are there in Palestine? It is impossible to give an exact figure. There have been no statistics made for a long while. However, without counting the

religious communities, the number of Catholics of the Latin rite in the diocese can be rated at about 20,000.

The *Daily Dreadfuls* carried a double column picture of a Miss Mildred Welch who left this country recently for China to join the staff of the West China University. Miss Welch is not a Catholic (if she were she would perhaps be a Maryknoll Sister), but we wish to quote her in reply to the question—*Why China?*

I have known and admired so many charming Chinese students here in America—thoughtful, brilliant, cultured, fine in every way.

In the Szechman provinces, where we are going, despite the fact that there is no railroad within 1,000 miles, Chinese girls are traveling nearly 1,500 miles by foot, by river, or by sedan chair to Nankin, Pekin, and Foochow, for a college education. In Changtu, there is no college for women within fifteen hundred miles. In going out to help start such work, I feel that we shall have a much bigger chance than would be possible anywhere else. All that Chinese girls and women need is a chance to develop their own natural abilities.

Protestants began their work in China in 1807. In 1907 they had 180,000 adherents. Today they count 400,000; and their progress is to be ascribed largely to educational and medical activities.

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FIELD AFAR OFFICE, MARYKNOLL, N. Y.

Around the Circle with the Superior of Maryknoll

IT was late Saturday night when we reached Port Said and we found lodgings in a small hotel near the docks.

Returning after our Masses at the Franciscan Church, we were shocked to see, on the bulletin board, a telegram announcing the serious illness of Pope Benedict XV—and, before the day was over, another message announced that the Sovereign Pontiff had passed away.

This was sad news for us and especially disappointing, because we had looked forward to a blessing from the Holy Father and to an opportunity to speak with him about the work in which His Holiness had shown a personal interest.

In any event, we wished to kneel for the new Pope's blessing, while, at the same time, we were in a hurry to get home; and we were, of course, perplexed because we did not know when a new Pope would be elected,—or how soon after his consecration we could have an audience.

Fortunately, we had planned, as above recorded, to go to France before reporting at Rome, so that there was no need to change our sailing plans. Our boat came through the Suez Canal that night, and about noon the next day, Monday, we were comfortably settled on it, bound for Marseilles.

It was a run of more than four days, as we did not arrive in Marseilles until Saturday morning. It was raining, and a great disappointment to my companion, who was seeing France for the first time and visioned a perpetual sunshine—at least, on its southern shores. To make his entrance yet more disagreeable a customhouse officer insisted on asking if he carried any cigars in his pocket,—a question which even Chinese bandits had not put to him. We finally got by and reached the Paris Seminary Procure—only to find that our hosts were at the steamer landing. They soon returned, and with them was the new Apostolic Delegate to Japan, His Excellency, the Most Rev. Maxius Giardini.

The sailing of His Excellency's steamer had been delayed on account of needed repairs, and this accident was in our favor. The Marseilles Procure impressed us as being small for so large a Society, but fine young apostles in a long line have made it their rest house in passage, and its atmosphere is holy.

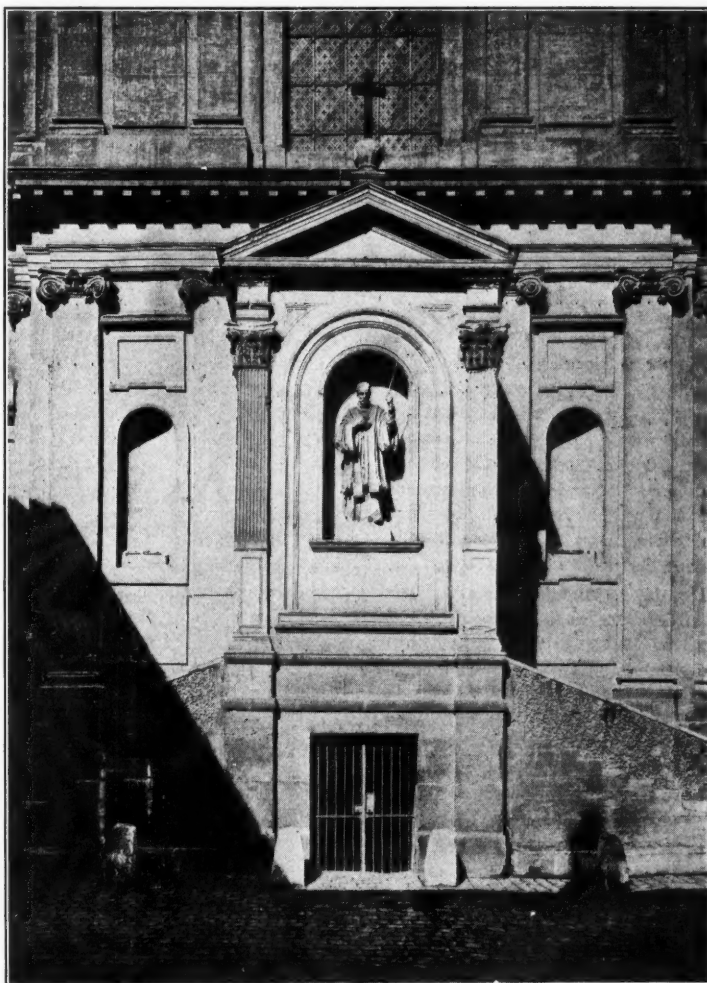
After dinner, we took a walk with one of the priests, made a few pur-

chases, bought some French money, and, toward the end of the afternoon, took train for Avignon.

Why Avignon?

Because in that historic city there is a saintly Sulpician to whom the newly rising foreign mission spirit in America owes more than it has ever suspected.

This Sulpician, Fr. Gustave André, lived for almost a quarter of a cen-



CHAPEL FACADE IN THE RUE DU BAC, PARIS.

The stone walls, blackened by time, the low doorway out of which at least a hundred ardent young priests have gone joyfully to exile and martyrdom.

tury in the United States, teaching, by turns, at St. Mary's Seminary, Baltimore, and St. John's, Boston. Fr. André was devoted to the foreign missions even in those days when the idea was strange to Americans. Incidentally, the writer looks back upon the influence of this good man as a great grace in his own life.

Not long after the recall of Fr. André to France, the late revered Cardinal Gibbons, while in Europe, visited him, and, before they separated, it was decided that at the next meeting of the American archbishops, His Eminence would urge systematic organization in the States of the Society for the Propagation of the Faith. Later Fr. André talked on the subject with Archbishop Williams, of Boston, who was also in Europe and whose companion, Father—in after years Monsignor—Maginnis expressed his willingness to direct the work.

Cardinal Gibbons fulfilled his promise, and the Archbishop of Boston, acting immediately upon the resolution passed at Washington by his confreres, appointed a Diocesan Director in the person of Rev. Joseph V. Tracey, D. D., who soon proved that American Catholics were ripe for the missionary spirit. Other dioceses followed the lead of Boston, and Maryknoll was the outcome of this initial effort,—which can be traced to the characteristically retiring Sulpician at Avignon.

The day at Avignon, then, was one of affectionate reunion with an elder brother whose eyes have watched Maryknoll and whose holy prayers have been offered for it since its conception. A blessing on this man of God, a fine representative of a noble company of devoted priests! We are the better for having seen him.

At Marseilles, I had learned that Archbishop de Guébriant, the first bishop of Maryknollers in China, and now Superior General of his Society, was conducting a retreat for his invalid missionaries at their Sanatorium in Montbeton, and, as I had affairs to discuss with His Grace, there was nothing to do but go to him then and there.

Montbeton is a small place, not far

from Montauban, a convenient junction for Lourdes, to which hallowed spot Fr. Kay made a pilgrimage while I was with my friends.

I had heard much of the Paris Sanatorium at Montbeton, and its Superior had even visited Maryknoll, so I was well satisfied that circumstances brought me in contact with this useful institution.

There were some thirty or forty bearded missionaries on retreat,—veterans in the service, most of them, and a few still young but incapacitated.

We Americans don't like long beards when we are at home. They remind us of unlovely types—mostly Jewish rabbis from Russia—that we meet often today in large cities. But the beards at Montbeton, and later at Paris, recalled splendid and apostolic men whom we had left in the Orient; and the sight of these venerable soldiers of Christ gathered around the table at Montbeton was an inspiration.

I passed a very useful day there and a restful night, remaining the next day, Tuesday, until afternoon, when I joined Fr. Kay at the railroad station. He was full of Lourdes, as I had been many years before and, as I should have been again could I have made the trip. There is only one Lourdes.

We slept on the train that night, at least, occasionally. Berths were at a premium on these trains running north, and, as other passengers shared our compartment with us, a recumbent position was out of the question.

We were relieved to get out at Orleans, where we engaged clean-up accommodations at a *Grand Hotel* near the station and presented ourselves at the cathedral for Mass.

Memories of the Maid of Orleans brightened our few hours here, and, at noon, we left for Paris, arriving at the Foreign Mission Seminary well before the supper hour. I am very fond of 128 Rue du Bac. My friends know that I am inclined to idealize the place, but Fr. Kay grew quite as enthusiastic, and no Catholic priest who has followed the history of this great nursery of Apostles, now in its third century, can visit it, much less stay in it—a rare privilege—unmoved.

A MISSION POST CARD

Low in Cost—High in Value.

This is the new Mission Post-Card for sale at Maryknoll.

It is the work of an artist, is printed in colors and would be an excellent value at five times the price. Through the cooperation of a mission-lover we are enabled to offer it at this low figure.

The card shows Mary, Queen of Missions, presenting her Divine Son to representatives of all nations.

You will like it for your own correspondence. And you will find it invaluable for spreading the mission spirit in schools and Sunday-schools.

Order now—the supply is limited. "Queen of Missions" Post Card. One Cent Each: Ten Cents a Dozen.

Postage extra

FIELD AFAR OFFICE, MARYKNOLL, N. Y.

The stone walls, blackened by time, the low doorway out of which at least one hundred ardent young priests have gone joyfully to exile and martyrdom, the worn stairways, the hall of martyrs, the crypt hallowed by precious remains, the chapel above, which has witnessed so many departures, the great garden with the Eiffel Tower and the dome of the Invalides in the distance—all in the heart of gay, bustling Paris—who can help making contrasts, and seeing here the marvelous workings of Divine Grace?

And this is Maryknoll-in-Paris, because here are our elder brothers, whose traditions have been our study and our model. We were surely at home that evening and during the few swiftly fleeting days that followed.

There are two Americans in Paris connected with the foundations of St. Vincent de Paul—one a sister, who is the English-speaking secretary of her Mother-General and in whose heart there is a warm corner for Maryknoll; the other, Fr. McHale, who is in the council of the Lazarist-General.

I had a message for the General, and, after the interview, Fr. McHale took us for dinner at the Irish Seminary conducted also by the Lazarists—or Vincentians, as we call them in America.

Between correspondence and visits, we had much to do in Paris, but by

Sunday the slate was clear. We called that afternoon on His Excellency, the Nuncio, Monsigneur Ceretti, whom Americans like much because he knows them well, and to whom Maryknoll is largely indebted for an affectionate greeting sent only a year before by the beloved Pontiff, Benedict XV, whose death Archbishop Ceretti deeply deplored.

Monday morning found us on the road to Belgium. Ruined towns in evidence along the line told all too vividly the story of battles recently fought in that great World War that made us realize how thin was the veneer of our boasted European civilization. I was just as well satisfied to get no nearer to the scenes of carnage.

At Brussels, we were met by the Very Rev. Fr. Rutten, Superior-General of the Belgian Foreign Missions, whose first query after greeting us was, "Have you heard the name of the new Pope?" We were all ears, because we had learned nothing on the train and were anxious for definite information. There had been talk of many "possibles" and, among others, of Cardinal Lauranti, former Secretary of Propaganda, in whom all missionaries have a friend and for whom naturally a preference was whispered in mission circles. But, no! the Holy Ghost had chosen the learned Cardinal Ratti of Milan, and his name was to be Pius XI. *Ad multos annos!*

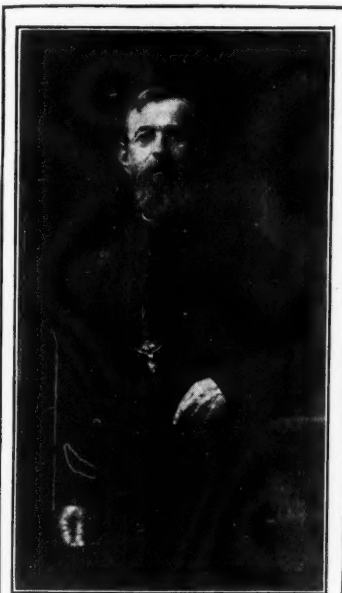
Our hope was that Cardinal Ratti would soon be enthroned and that we two small people could get to his knees without undue delay in the Eternal City.

The Belgian Foreign Missions are centered at Scheut, a suburb of Brussels, which we reached for supper. Brussels was cold and damp, but we saw something of the city, besides making a trip with Fr. Rutter to Louvain where the Major Seminary is located—and we were well satisfied with our stay. The Scheut Fathers have brought from China a native priest who is teaching Chinese to stu-

dents destined for the land of the blue gown. This is an interesting idea. So also is that of preparing procurators by special commercial courses at the University.

We caught many valuable suggestions from our Belgian confreres, and left the Major Seminary in Louvain with the echoes of a well-trained orchestra ringing in our ears.

At Louvain, which, by the way, we



REV. JULES VERBRUGGE
(MILL HILL)

"Padre Julio" looked ten years younger with his patriarchal beard swept from his kindly face.

noted was being rapidly rebuilt with attractive Flemish residences, we called at the American College and found a house full of Maryknoll friends, from the Rt. Rev. Rector and his amiable assistant, to the student in the first year whose name begins with Z. A "talk" was in order here, as it had been at the Belgian Seminary, and we left Louvain with a feeling that, in the language of a distinguished Bostonian, we had done a *bit of worrrrk*—for a change.

We slept that night at Scheut, and left in the morning for a side-trip to Bruges to see Fr. Verbrugge, a vete-

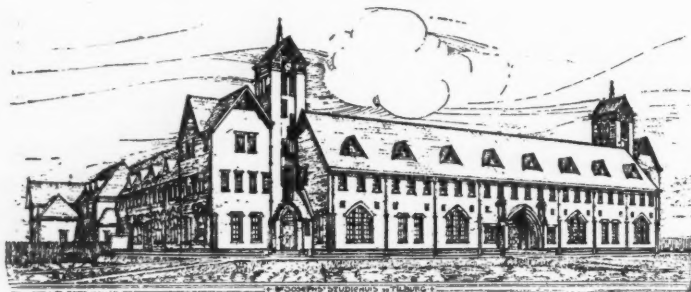
ran Borneo and Philippine missionary of Mill Hill, who had spent two years at Maryknoll. "Padre Julio," as we used to call him, looked ten years younger, with his patriarchal beard swept from his kindly face. We actually failed to recognize him as he greeted us on our arrival.

A day of chats and sight-seeing, and a cold night in an arctic chamber under the shadow of the Belfry of Bruges, prepared us for a dip into Holland. I was alone on this lap, as Fr. Kay stayed at Brussels to attend to passports and other travel-aids.

A few hours brought me to Rosendaal, the Mill Hill (English Foreign Missions) House of Philosophy. More than ten years had passed since I saw it, and, on that occasion, its students were scattered for their holidays. Now it was full of life—Dutch mingling with English in an agreeable combination, of which I saw and heard all too little, as my objective was Tilburg, the preparatory College for Rosendaal. Dr. Ahaus, the Tilburg Rector, was, in fact, waiting for me at Rosendaal, and together we went to his youngsters, a couple of hours away.

I did not meet them until the next morning after Mass, when, through a spokesman, they presented an address of welcome, a document prepared in good English from Dutch hearts.

This preparatory college, as we would call it in the States, was started only ten or eleven years ago. It is a solid building in brick, well designed and conveniently appointed. Two additions have been made to it and it is already inadequate for the number of applicants. At least a hundred and fifty are in the house. And this in "little Holland"! But don't you recall that "little Holland" is credited today with doing proportionately more for the foreign missions than any other country in the world? Think of the Church in Holland with 800—the figure has been placed even at 1,000—priests, and more nuns, on the mission fields, and with Cardinal Van Rossum at the head of all the foreign mission activities in the world! Yet



THE APOSTOLIC SCHOOL AT TILBURG, HOLLAND.

nowhere is the Church better organized than in Holland, whose "second spring" came with its first sacrifices for the foreign missions. Strongly reactive is this missionary spirit, because it comes from God, Who is love. The Church in Holland has its lesson for us in America—and, if we think ourselves big, let us stoop to read it.

Less than twenty-four hours was my stay in the Netherlands, but it was worthwhile for many reasons that would hardly find place in this summary record of a circle flight.

Fr. Kay was waiting at the station in Brussels, and, after a brief delay, we boarded the late afternoon express for Italy.

We had not seen much of Belgium, nor could we appreciate ever so little the suffering which she had endured in the war, or the losses sustained by the Church. One hundred and sixty-four churches, I learned, had been destroyed, and in the Mechlin Diocese twenty-two priests shot. Meat in those days was doled out by the ounce, and bread was often full of straw. Those whom we met, however, with few exceptions, showed little trace of their anguish and privation under what they still refer to as a reign of terror.

As we sped southward, we thought of all this and were grateful that peace had come and hopeful that hate would not persist. We had, in fact, been edified with the attitude of the Belgians we met towards their quondam enemy.

Passing Namur, we spoke of the Notre Dame Sisters whose Mother-House is here and whose educational

work in America has been marked by signal success. These sisters, too, are interested in missions, and one of these days their *Trinity College* at Washington will be backing, with personnel and means, a high-grade school for young women in the Orient. (Notre Dame Sisters, please make a *memo* of this!)

From Namur, that Friday afternoon, we sped on towards Luxembourg. Ice was on the ponds, and happy little children were skating or sliding over them. The sun was setting, and in its pathway, at one point, stood a noble church, guardian of the peace of Christ—and standing protest against the foolishness of nations that, out of commercial greed, make war with one another and blight the lives of their faithful subjects.

We were anchored for customs inspection at the frontier of Switzerland, and, after a comfortable and picturesque ride, reached Milan, at about four o'clock, Saturday afternoon, in time to make all necessary arrangements for the "get away" twenty-four hours later.

Our objective here was the Foreign Mission Seminary, where, ten years before, Father Price, of blessed memory, and the writer had found a warm welcome on our way to and from Rome. The saintly Bishop Vignano was the superior, and Padre Manna, author of two excellent books—*The Workers are Few* and *The Conversion of the Pagan World*,—that have been translated by Monsignor McGlinchey of Boston, was editing *Le Missioni Cattoliche*. Neither was any longer

at Milan. Bishop Vigano had laid aside his episcopal office, and attached himself as a simple missionary to the Society of Jesus. He was, in fact, dying at Rome, while Padre Manna had been sent to establish a house of the Society in the south of Italy. The present Superior-General, Fr. Aramansco, was expecting us, however, and with his priests made us fully at home.

This is the *Alma Mater* of Bishop Pozzoni, the Maryknollers' ecclesiastical superior at Hongkong, as also of practically all the priests, except the procurators of other Societies, in the Vicariate of Hongkong. Before Maryknoll's Superior left China, Bishop Pozzoni had invited Maryknoll to take over a special work in the city of Hongkong, and had formulated an agreement with the Superior, subject to the approval of Propaganda as also to that of the Milan Society's Superior-General. Fr. Aramanasco was pleased to give his full consent to the proposition involved.

After a good night's rest and early Masses, one of the priests accompanied Fr. Kay and myself to the cathedral, and the Brera Art Gallery. On the way downtown, we stopped off to look into the old church of St. Ambrose, and to see the famous *Last Supper* painting by Leonardo da Vinci.

DO YOU KNOW THAT:

Every day in the month copies of *A Modern Martyr*, *Observations in the Orient*, *Field Afar Stories*, and *A Martyr of Futuna* leave the post-office for points North, South, East, and West. These are the seeds which Maryknoll is broadcasting, and in God's good time each copy will bear fruit. Have you read all of these books?

Start a Maryknoll Book Shelf. Make it yourself, or send to us and we will provide you with one of simple design. Reserve this shelf for books and albums on Maryknoll and the Missions. We will help you gradually to fill it with interesting material.

The Propaganda Secretary.

ARCHBISHOP Fumasoni-Biondi, Secretary of the Congregation of Propaganda, and also head of the Propagation of the Faith (the International Mission Aid Society) must have his

visiting even remote missions in both countries. People are beginning to ask questions about this Archbishop with the hyphenated name. Well, here are a few facts:

Archbishop Fumasoni-Biondi was born in the Eternal City, April 4, 1872. He made his the-

a time, but he returned to the seminary and was ordained priest. He was appointed Professor of Rhetoric at Propaganda, and later chosen as Apostolic Delegate to India, and, afterwards, to China. His zeal was tireless and it would be difficult to mention a parish which he did not visit. When he was elected Secretary of Propaganda, an Archbishop from India, who was present, said of him: "Propaganda could not have chosen better."

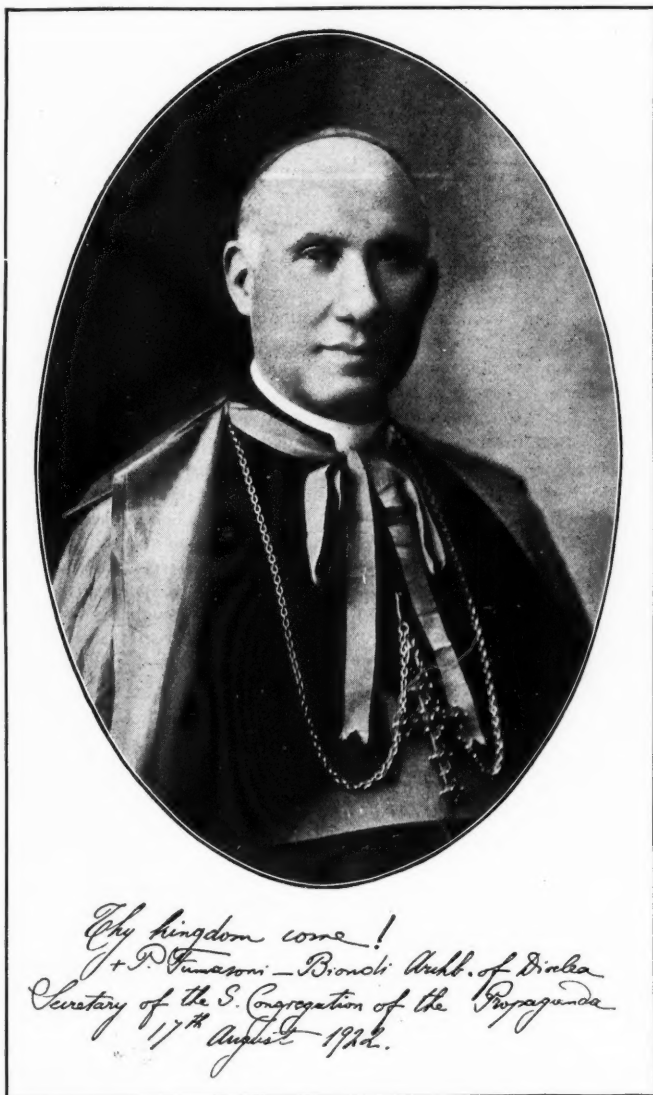
The Archbishop is a real missionary; he has fulfilled most successfully the heavy duties of Apostolic Delegate in India and in Japan. He is a genuine Roman; he was born and educated in Rome, the center of the Catholic world. Furthermore, he has spent a great part of his life in the service of Propaganda, and none could be better acquainted with all its workings at home and abroad.

THE CLERICAL UNION.

AS yet, America has heard next to nothing about the *Pia Unio*, an organization designed to interest priests in the missionizing effort of the Church. It was, however, a well emphasized feature in the plan outlined two years ago by the Committee on Missions and approved by the assembly of American bishops. We hope that the *Pia Unio*, appealing exclusively to priests, goes to the root of propaganda. Lay interest is certain, but only when stimulated and sustained by that of priests. "Like priest like people." Win the average American priest to the world-wide propaganda, and a thousand people would be a small estimate of his influence.

It will take a few thousand years to convert China at the pace we are going, but there is movement, as these figures tell us:

	In 1865	In 1921
Bishops	24	56
Missioners	213	1,419
Native Priests	167	1,002
Baptized Christians.....	514,227	2,056,338



hands full, but this is no new experience for His Excellency. The same well known and much admired prelate has been Apostolic Delegate in India and Japan,

logical studies at the seminary in Rome, and was a great favorite with his fellow students and his teachers. The call to military service interrupted his studies for

Loting A-Bocming.



FR. McSHANE.

Who is watching a new plant grow and finds the experience of absorbing interest.

IN 1918, just as the Maryknoll Superior was leaving China for home, he asked that a catechist be sent to the city of Loting, which had no Catholics although a Protestant mission was in full swing there.

A year later, one hundred catechumens were under instruction, and when Fr. McShane arrived in China in 1919, Loting was assigned to him. Before he could take hold of the place, however, trials fell rapidly: the illness of Fr. Walsh, the defection of the catechist who yielded to the temptation of money, the illness of Fr. McShane himself who had to go to Shanghai for an operation, war, bandits, etc., etc.

Finally Loting got going and when the Maryknoll Superior's party landed there, after a hold-up in the South River, the Superior was more than astonished at what had been done and at the promise of future results.

A letter just arrived from Fr. Sweeney (of New Britain), now assisting Fr. McShane, contains the following:

You would be more pleased with Loting, I think, had you delayed your visit a few months. The robbers have been driven out of old strongholds, and travel is safe and cheaper.

The mission has blossomed since you were here. Fr. McShane has opened two standardized schools which crowd all the shacks to overflowing;

To the Standard Oil representatives in South China, we owe a special word of thanks for their kindness to our late confrere, Father Hodgins.

Our missionary was in distressing need of medical help, and two days from medical care, but the Standard Oil tug made the trip against several difficulties encountered in the South China Sea and the Yeungkong River, and brought the invalid to Hongkong.

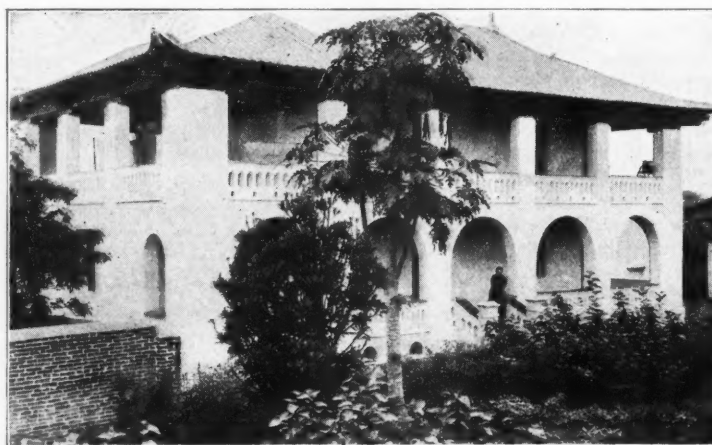
and, although most of the pupils are pagans, they have daily catechism and assist at daily Mass. Fr. Mac has opened also a small country school of thirty pupils, and the whole village of "Tung Nei Lun" requests instruction and baptism. Three other villages, all within twenty miles, want schools, and others have sent delegations asking for a catechist. Fr. McShane's plan now requires that every catechist shall be a school teacher. He believes that the catechist should be occupied usefully with the youngsters, while their parents are at their day's work in the fields and shops. His school work is attracting so much favor that he has had requests to open a middle school, and as one of our Catholic professors has been put on

the staff of the select middle school, our own compound is now overrun with visitors from that place.

Recently a mandarin called and expressed official appreciation of this work. We used nearly all the canned goods on hand for his curiosity and appetite, played the typewriter and victrola for him, and treated a mouth-sore with such a fiasco of medical apparatus that he should have felt really ill. When he had seen everything within our walls, we gave him much face by bowing him out all the way to the street, while his servants carried away gifts of canned milk and enough medicine for the mouth-sore to stop an epidemic.

Fr. Sweeney, in this letter, also narrated this somewhat thrilling incident about Maryknollers up the river:

Some time ago I ran up to Pingnam for a visit. You know that it is the only one of our missions under bandit fire. Fr. Murray there, as a military strategist, deserves to be ranked with the "hero of Kocho," (Fr. O'Shea). I bunked in the same room with him, and seeing him taking his 38 Colt to bed with him, asked the wherefore. He pointed to the path of a bullet through his two windows, which must have traversed the center of his room, and told me that all



THE MISSION HOME AT LOTING.

It is substantial and attractive. A large portion of the area covered is piazza—for outdoor life in this semi-tropical zone. Cement has been used to defy the white ants which, by the thousands, attack and destroy wood.

the hills on the horizon were occupied by bandit armies which had made no idle threat to return to the city unless some of their number jailed there should be released. They were shooting up nearby villages, and that very night attacked a big squadron of junks two hours up the river. They had ousted the soldiers and looted Pingnam for a week.

The town officials and others, to the number of two hundred, sought shelter for their families and goods in the mission compound and under the American flag. Then Frs. Wiseman and Murray were on day and night guard at the gate. The bandits got as far as smashing it with the butts of their rifles, and when Fr. Murray stood in the opening, he found a big revolver shoved against his stomach. He kept his head, and did not *sass back* with his own handy gun, but as Fr. Wiseman told me, gently pushed the other gun away, saying: "Look out, Clarence, it might go off." His cool nerve baffled the robbers and they straggled off, leaving the mission refugees, who were shivering under tables and in dark nooks, safe for a while. Then the fathers entertained the two bandit chiefs at a conference, and persuaded them to put official placards on the mission, describing its good purpose and warning their gunmen against attack. When the reinforcements drove the bandits out, the whole town lifted its hat to the mission.

Fr. Murray's dispensary work had been so successful that for this reason, also, the mission stood in high esteem. So the town officials, to show their regard for the fathers, offered them land for a hospital, and they wish to send them as a delegation to a municipal hospital near Canton to study the methods there, and, evidently, to return to Pingnam to run a hospital at municipal expense.

In visiting the different missions, I had to practice Chinese on every mile of the journey, for I went alone. My time was also well spent in observing the different missions and their methods. I hope your health is good. Kindest greetings from Fr. McShane and myself.

Faithfully in Christ,
J. Sweeney.

A belated installment of diary from Father Hodgins, whose death in China has already been announced, turned up recently:

Fr. Meehan is now at Chiklung enjoying our snug little shop. We have made a fair division of the one room and try to respect the imaginary line that we use instead of a wall. We equally enjoy our aged chef whose true name, Cheung Po, is often corrupted into *Shampoo*. His specialty is a hamburger steak of pig meat flavored with garlic. If ever he learns to prepare another dish, we hope it will be equally perfect, despite his dirty hands and smoky kitchen and fondness for opium. Fr. Meehan does not yet appreciate the native cabbage, or the sprouted beans that Fr. Meyer used to prepare for Maryknoll chicks, or the fried peapods, and the other indescribable and rather tasteless local vegetables.

While washing our cutlery on the back stoop, in the winding Chiklung river, the cook lost one of our two forks. We take turns at the piece of wire he had twisted at the smith into two prongs, but it gets caught in the teeth and we have offered a reward to the boat people for finding and returning the other, no questions asked.

We eat, study, wash, recite our lessons, and do ever so many things in the same room, and begin to believe we have lived together many years, so well do we know each other's peculiarities, not to mention secrets revealed in sleep. For certain matters like the Office, we have been forced to arrange the same hours, and whenever the Christians meet in the shop for prayers in common, we attend. Naturally we recall with gratitude the days at Maryknoll and the Venard—each of us had a room all to himself.

We can't hurry the building, but it is a gladsome sight to see the three crosses on the roof-tree. They overlook the river, the market, and the main roads to the villages.

Not all of the people are friendly and courteous. They encourage the little children to follow us and shout "*foreign devil*." The Maryknoller told one father who was laughing at his boy playing at this game that he

SEMINARIANS! ATTENTION!

Nothing would please us more than to record that the tower of the new Maryknoll Seminary has been reared through the efforts of seminarians preparing for the diocesan priesthood.

wasn't really a foreign devil. This led to an invitation to a seat and a smoke from an immense bamboo pipe too big for the average mouth.

Some of these people make a living supplying paper money or animals (mostly imaginary) and truly beautiful signs for feasts of the pagans—held at least once a month and often twice. Others make incense or altars. The man from whom we buy bricks, like his fathers and forbears, presides at Taoist funerals and assists at the market's pagan rites. Even the taxes we pay are used for the erection of mat-sheds on important feasts. The village elders tried to aid paganism by increasing our taxes from two to ten dollars, with the option of gaining perpetual freedom from any levy by paying \$700.

The house opposite our entrance belongs to a prominent druggist. To show his dislike for us, he took up all the granite blocks in front of our school, on the public road, claiming to have bought them from the village elders. He also boarded the front of his home so our *devilish eyes* cannot injure any of his dear ones.

We had a good catechist here, but difficulties from prejudice were too great to overcome, and he left. Another reason was that his delicate stomach could not stand the river water. We, like the others, use it for washing, bathing, and cooking. Fr. Meehan was ordered by the doctor to drink plenty of water, but since coming to Chiklung he has lost his taste even for *aqua pura*.

As our present catechist doesn't yet feel sure of the local patois, we are

Keep the Catechist Funds moving! Your Holy Name Society can fit nicely into mission work. Hire a catechist and get in touch with the Maryknoller who will use him.

putting our limited Chinese to its full use and conducting the catechism class every night. After the Chinese, we give a ten minutes' display of the peculiar and funny English tongue. Sometimes we have as many as thirteen present.

Our catechumens are a little jealous of another local drugstore man who comes in occasionally and lets everyone know he is talking American with us. He was a cook in Oregon for some thirty years, and a Protestant himself. He never seems to have met a Catholic where he worked in America. He still thinks of U. S. A. as a place where food is cheaper than in China—meat costing only a few cents a pound and a chicken twenty-five cents. He went through nine months of agony at one time when he couldn't get a taste of rice. His English is quite American, but his vocabulary is quickly exhausted.

A few days ago we had the misfortune to see a Chinese who drank to excess. He was one of about ten engaged in a game of guessing numbers, the loser being required to drink a certain amount of rice wine. They were on a boat outside our back window; they had plenty of wine, and the one who was insensible lost at every guess. The next morning we watched a rude coffin being taken down the river, and learned that the young boatman was dead.

We are better known in Chiklung since a little accident to Fr. Hodgins and since Fr. Meehan came with his pipe. The people know we are not Protestant ministers. They aren't seen smoking.

Some of our readers may recall that in the Yeungkong diary of the June issue of THE FIELD AFAR there was mention made of a problem in weights for which a Chinese normal school student had asked a solution.

It has been called to our attention by Geo. W. Evans, of Lynn, Mass., that this problem was worked out by Claude Gaspard Bachet, somewhere about the beginning of the 17th century. It is famous as "Bachet's Problem of the Weights."

Fr. Ford.



Sends a message through his golden-haired assistant, Fr. Taggart. Both are of Brooklyn, and loyal to their "town."

THE old ladies are a temptation to which we always succumb, for in China where old age is revered, perhaps more than elsewhere, a homeless old lady is pitiable. We receive only those who are without near relatives and incapable of much work. The two dollars a month allotted each is enough for food, and the little they earn besides keeps them in clothes and happy. Our grandmothers now number fifteen, and we have American sponsors for five of them. The orphanage proves a mighty force for saving souls. In the last two months there were one hundred and fourteen dying babies baptized. All are now doing missionary work for us in heaven.

Twenty-three Communions. Another blind girl, aged 9, entered. Received fifty dollars rental on ricefields to be added to Chappo Chapel Fund. These ricefields were bought by poor Christians to raise a sum sufficient to erect a chapel.

A normal school student asked to go under instructions. He is the second young man to be converted from a summer English course which we had at the mission.

Left for Taipat, twenty-two miles north. The school problem here is pressing; our fifty-eight boys at St. Patrick's are crowded into odd corners—some sleep in ricebins, others on the floor. The boys pay four dollars a month, which covers the cost of food and cook.

There were fifty-six confessions. Spent free time inspecting property.

FR. FORD'S MISSION AT YEUNGKONG. Needs for 1922.

Convent and Land	\$5,000.00
House for Catechumens	1,000.00
Orphanage	500.00
9 Outlying Chapels, each	500.00
2 Catechists, each	100.00

One was just right except for the price, \$2,500 payable in yearly installments. It is a plot 150 x 100 with nine buildings, two of them two-story, with trimmed stone foundations. The compound is already walled 10 feet high, with a watch-tower at one end. In the event of this becoming a separate mission, the present buildings, with little alteration, would serve as chapel, house, schools, and the other usual outbuildings. Oh, for a check account!

Walked ten miles to Mosquito Water Village. There were fifty men, sixty women, and thirty youngsters at night prayers. Only seven here are yet baptized and these all confessed.

Walked back to Taipat. Six confessions of farmers who dropped in, by chance, on their way to market.

Walked to Noling with a guard of ten soldiers. Chose site for future chapel—the bricks and labor to be the gift of the Christians.

Left with Fr. Meehan to install him in his assignment at Tungchan. Took sailboat for Hoiling. Were becalmed all night and arrived at Chappo only in time to breakfast before changing to a junk for Chappo; slept on board next night. It is hard to hire boats as a Chinese festival is to be celebrated in two days and that stops all traffic. Fishing schooners which make voyages of several months and are rarely seen were anchored by the hundreds at every port.

Walked from Shuitung to Kochow, thirty-six miles. It rained all day, but the welcome at Fr. Meyer's was worth the trouble.

Fr. Dietz rode down on Fr. O'Shea's horse to join us.

Missa Cantata with Maryknoll's old choir, a bit rusty but strong. During our absence from Yeungkong, Fr. Taggart baptized ten babies.

Fr. Ford is in Hongkong. Bro. Albert is here and has just completed an altar for the sisters' chapel that would compare favorably with our own fine oak altar back home. He has put in a carved altar rail here at Yeungkong that would pass for good taste any place. It is plain and solid

and there is not a cheap-looking corner.

Everything is peaceful at Yeung-kong, so much so that there does not even seem to be war or rumors of war. We are celebrating Maryknoll's eleventh by opening up the chapel at Chun-tin-nam. There are little signs of progress all around—nothing startling, but progress just the same.

Fr. Ford and I are up to our eyes in work; the schools are overcrowded, the church is too small, and now we are building the first American Convent in China for the Maryknoll Sisters.

One \$ The Field Afar \$ One

Here are a few specials prepared by Fr. Ford and we intend to reproduce them for distribution among Circles and others. Want any?

Our Babies.

Every one loves a baby, and a Chinese baby is no exception. Our love approaches reverence because of the sweet purity of its soul.

But the innocent eyes of many a Chinese baby reflect a soul that does not belong to God. Its chubby fists will never be joined in prayer to God, its lips never utter the Holy Name, nor its little pink head ever bob in sleep while lisping an Evening Prayer—unless it be brought to God.

This is the most attractive work of our sisters in China, and their orphanages yearly save thousands of Chinese infants. Infant mortality in China is extremely high. The people are poor and ill-nourished, and dying babies are daily brought to the orphanage.

Many are nursed back to health, but all are saved for God. Over 23,000,000 babies have thus gained the right to heaven.

Our Schools in China.

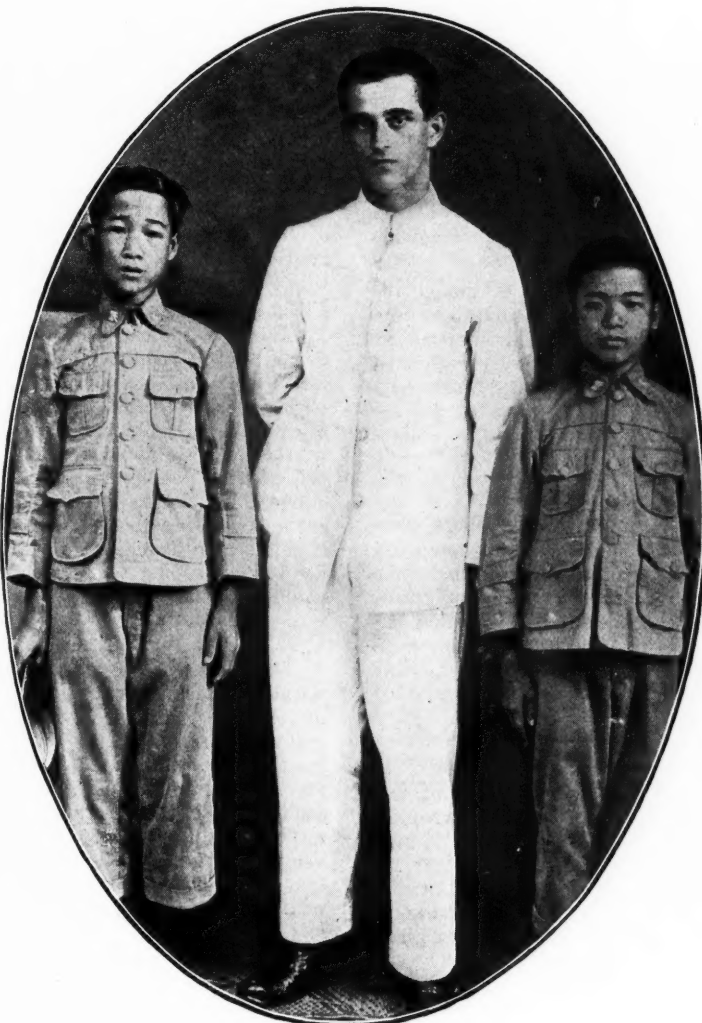
The parochial school in America is the backbone of the Church. Without it, non-Catholic influences weaken the faith of the growing generation.

In China, the situation is yet more serious. Our boys and girls are in the midst of a pagan atmosphere, and so few in number as to be otherwise inevitably weaned away from the practice of the higher standard of morality required of Christians.

But our Catholic schools in China are not only safeguards against pagan corruption, but

positive nurseries of manly virtues and refining habits; so much so that pagan parents are anxious to send their children to our schools, and conversions both of parents and pupils result.

More important still, Catholic schools are our only source of vocations to the priesthood, without which it is hard to vision the conversion of China.



BROTHER ALBERT.

He has a "Far Rock-a-way" look in his eyes, but this is simply because the photographer was "making a fist of it" and he feared to move. Bro. Albert is teaching industrial arts to some of our youngsters.

THE FIELD AFAR

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with all subscriptions.)

TO THOSE WHO LOVE GOD ALL THINGS
WORK TOGETHER FOR GOOD

ALL Souls!

THE Church is a thoughtful Mother. She knows how forgetful are her children, even of the loved ones who have gone to God's judgment seat. So she sets aside November as a strong reminder. "Recall your obligation," she says.

TEN more Maryknollers have just landed at Hongkong, and the group that waited to bid them welcome was a very happy one. Slowly, but surely, the little company of American missionaries is increasing, and God is visibly blessing their work in spite of trials.

THE Diocesan Home and Foreign Mission Society of Columbus, Ohio, has presented its second report—a record of successful climbing. Its total receipts, including Mass contributions, run well up to \$13,000. Maryknoll is fortunate enough to be among its beneficiaries.

Over a thousand Masses are offered yearly for our Associate Members, living or dead. Every subscriber to *The Field Afar* becomes a member of the Catholic Foreign Mission Society of America.

OUR Dominican compatriots are preparing to enter upon their work in China, in the Province of Fokien. This Province has two bishops, both Spanish Dominicans—the Rt. Rev. Francis Aguirre and Rt. Rev. Manuel Prat.

Maryknoll-on-the-Hudson has been honored by visits from both of these apostolic bishops.

WHEN *The Catholic Transcript* Editor writes, he has something to say and he writes it. That is why it gives Maryknollers a special thrill to find among the *Transcript* editorials some stimulating paragraphs on the work to which they are devoted. We thank the Right Rev. Editor of the *Transcript* for his recent kind tribute.

IT is still "poor old China"—a country without a government, or a would-be republic with practically no voters—in the hands of robbers, with the eagle eyes of other robbers fixed on it. And in the meantime, its millions—peace-loving people most of them—live their simple lives, glad to get a bowl of rice, and fortunate if this is not snatched from their hands by grasping soldiers or invading bandits.

SOME one in the Columbus Diocese has offered to Fr. Kilgallan, the Diocesan Director of Mission Aid, one dollar for every ten donated. The editor of the *Catholic Columbian*, in an appreciative editorial asks, "Why can't some of our organizations respond to that generous tender?" We would add that any organization entering into partnership with Christ for the extension of His Kingdom will soon be surprised at its own strength.

CHINA and India may be on the other side of the earth, but in these days of progress, when every village gossip doth listen in on radio waves that come from the antipodes, what excuse

have we for pretending to an aloofness from our Oriental or African brothers, on the ground of distance?

We live in an international age—as never before—and every aid of science now lends help to those who would dare the apostolic venture to bind the whole world with gold chains about the feet of God.

THE Crusade spirit is rising,—the spirit that urged noble hearts to conquer the places sanctified by Christ's presence on earth. That spirit is rising in this country, with an altered objective. It would found new holy places,—heaven souls sanctified by the indwelling of the Holy Ghost.

We can feel the strength of this spirit, and we are glad with an unutterable gladness; for the Glory of God shall be manifest, and His praise shall be sung by every tongue, and all men shall acknowledge Him, the One True God, beside Whom there is no other.

"WHAT is there at Maryknoll that attracts an especially fine type of young men to its auxiliary brotherhood?" This question has been put to us more than once and we cannot answer it to our own satisfaction. Perhaps the atmosphere has something to do with it. Possibly the chance to go over the Pacific. Probably, however, it is the Call of God for fishers of men. Certainly, the right kind of Catholic young man, by consecrating his talents and energies to the service of God, can do work that counts for the extension of the kingdom of Christ.

"WHY away? Is there not work enough to be done at home?"

If any friend desires to meet the expense, for one year, of training a young apostle, the gift of two hundred and fifty dollars will meet this purpose, and the student selected will gladly remember the spiritual needs of his benefactors.

We answer that where the Kingdom of God is, there, and there always, is home. In this Kingdom there is no distinction of race, but all are the sons of God—that is their generation. The separatist policy of American diplomacy can not be applied to religion without selfishness and schism. *National Catholicism* is a monstrosity. And if missionaries did no more than prevent its growth, their lives would not have been spent or sacrificed in vain. China, Japan, Uganda, Timbuctoo—what difference does it make? The missionary is at home in the Kingdom of God.



THE present bishop of Ningpo, Monseigneur Reynard, a Lazarist, who knows China well, estimates that at the present rate of conversions, it will take four thousand years to convert that country. Another observer thinks this figure too conservative. All that we can say to these estimates is, "*Then let us speed up.*" We live in days when organizations can move rapidly and at the same time surely—if they are properly controlled and well backed.

The Catholic Church has in its body all the elements needed for a tremendous propaganda movement, and the Holy Ghost is ready to animate every member of that body—the mystical Body of Christ.



A MOTION-PICTURE organization is being formed to produce and distribute pictures for Protestant congregations. The publisher says that this organization has unlimited financial backing. It plans to provide clean pictures for clean people and to supply 200,000 Protestant Churches in the United States. It claims that already 10,000 Pro-

A well known Catholic layman of our acquaintance keeps five Mite Boxes on his mantel. That is the idea! Maryknoll does not expect them all, but keep Maryknoll with the five.



May the angels lead them into paradise; may the martyrs receive them at their coming, and take them to Jerusalem, the holy city. May the choirs of the angels receive them and may they have rest everlasting with Lazarus, once a beggar.

testant Churches are equipped with machines, which are now all idle for lack of films.

Thirteen hundred subjects are being prepared, including besides religious reels others on travel, science, health, and recreation. The first picture is religious, prepared in Italy and financed to the extent of \$3,000,000 by Italian banks.

We of Maryknoll have some films in prospect. Are you interested?



THE Catholic laity of America is responding splendidly to the call from the missions. Young men and young women are offering generously their lives to the cause. Parishes, sodalities, schools, and even social organizations are manifesting a ready willingness to cooperate in spreading the Gospel.

Don't take, however, from this hopeful paragraph, the idea that all the Catholics in this country are alive to the Cause, but know that, in the test already made, the Church in her world-wide movement can rely on the cooperation of American Catholics. The latest evidence of good-will may be noted in the proposed medical apostolate for missions, sponsored by the Catholic Hospital Association. The successful development of that idea would

lessen considerably one mission difficulty—the care of the sick; and we hope that pushers can be found to launch it.



THE aim and holy ambition of Christ's missionaries is to help others to help themselves.

Some day missions in China will be self-supporting, and, even now at a remote period, our missionaries are working toward this idea. They would train the people to give, and, following the example of other missionary bodies in the Far East, they try to secure regular income from local investments to meet expenses and to feed the poor. The following extract from a Maryknoll missionary's letter illustrates this idea:

The rice is being harvested and the mission received today, as a first installment of rent on an adjacent field, about 700 pounds of rice grain—which amounts to about 400 pounds of hulled rice. This quantity will feed 100 persons about three days; the average person eats about a pound and a third daily. Rice at its dearest comes to about three cents a pound, American calculation, and since rice is the principal part of an ordinary Chinese meal, it appears that one could hardly speak of a high cost of living in these parts.

To you, our friends, we suggest the enrollment of your dead as Maryknollers in perpetuity; or, if you cannot afford the offering of fifty dollars, for even one year. Annual membership, for the living or the dead, is fifty cents.

Unusual Items

(From a Missioner's Note Book)



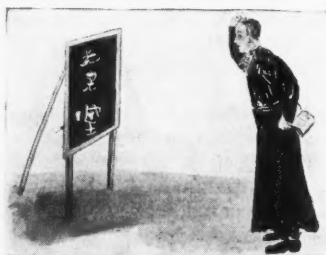
Ten dollars will supply one priest with Mass wine for one year. Will you provide for the Holy Sacrifice?

UNUSUAL items! That is how the Procurator lists them. This year they called for an expenditure of thirty thousand odd—as the Chinese say—gold dollars. And these were for us odd gold dollars, for they had to be picked up here and there because no allowance had been made for these items. But the items themselves are *unusual* only in the sense that no one takes them into account when considering the possible expenditures of the missions. They really should be called *usual* rather than *unusual*. You can see how everyday they are; perhaps, too, everyday because they mean no memorial on China's soil—no chapel, nor dispensary, nor orphanage,—but they do mean a lasting memorial in the heart of Christ's missioner—a memorial of gratitude.

Here is the item **WINE**. In one year for Mass Wine we spent four hundred dollars. Of course, that amount supplied wine to each of our missioners for the year and it covered the cost of shipment from France to China and of reshipment from our Procure to the various stations. This need is vital you can see.

"According to thy ability be merciful. If thou have much, give abundantly; if thou have little, take care even to bestow willingly a little."—Tobias, IV, 8-9.

Next on the list comes **TEACHERS**, and their salaries called for seven hundred and fifty-seven dollars. A missioner is helpless without the language of his people, and a teacher is especially necessary in the study of Chinese because of the tones which are essential. And a *Sin Shaang*—Chinese word for teacher—is not an expensive proposition because the average salary is only ten dollars gold a month, but we need fifteen teachers and there are twelve months in the year.



A speechless missioner is like Hamlet without the Dane. One hundred dollars teaches him to speak Chinese.

A bigger item is the **MEDICAL BILL**. South China is not exactly a health resort and experienced doctors are not two or three in the same block, nor even around the corner in a Chinese village. For any serious work a trip to Hongkong or even to Shanghai is necessary. Then, too,

Perhaps there has never been aroused missionary activity so intense as that produced among the Christian people by the Encyclical *Maximum Illud* of our late lamented predecessor, Benedict XV. This best and most zealous of Pontiffs, consumed by his unceasing efforts to restore peace in Europe, was granted, by the goodness of God, the consolation of foreseeing through unfailing signs that the preaching of the Gospel in Africa, Asia, and America was about to obtain far greater success than in the past.

—Pope Pius XI.

these Western doctors are not in the Orient for their health. Last year



It's a mean man who doesn't pay the doctor's bill. Twenty-five dollars a year keeps a missioner a clean bill of health.

their bill amounted to eleven hundred dollars.

When we consider the **MODES OF TRAVEL** in China—the sedan chair, the river junk, the sampan (a three board boat)—you will wonder perhaps how that item could amount to twenty-six hundred dollars. But it did; and this did not include one Pullman, nor even tourist accommodations. It did include days in a chair carried by coolies over rice dikes and along narrow mountain paths, days and nights in little sampans that never hurry through lazy waters, trips in Chinese junks that go only when the gods say that the weather is auspicious and that good luck will attend them. And this sum allows less than two hundred dollars a year for each individual—a small amount when you consider that a missioner spends almost half his time going from his center to the outlying villages where many of his Christians live.

And in traveling over our territory we have two **STOPPING PLACES**. These are hardly big enough to be dignified by the name Procure. At Pakkai, a junk junction, we have rented a Chinese shop, on the second

"Do good to thy friend before thou die, and according to thy ability stretch out thy hand and give to the poor."

—Ecclesiasticus, XIV, 13.

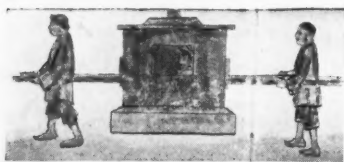


FATHER FORD'S FACULTY AT YEUNGKONG.

Anthony Chan
Mr. Lau

Ho Sin Hang
Cheuk A. Luk

Mr. Fung
Hong Ho Yin



Will you pay the coolies? They ask only two dollars for carrying your missionary all day.

floor of which passing missionaries can say Mass. This is not always possible on a junk—the crated pigs and ducks are spread everywhere and joss sticks burn in more than one corner. The Pakkai Mansion costs us one hundred dollars a year, but, to the soul-thirsty missionary, its value is immeasurable. At Wuchow in the north of our mission is the second "Procure." Wuchow is a large port on the West River, and our little stopping place has given to many a missionary, besides our own, an opportunity to talk to a white man—you do not appreciate what that means until you live in the interior of China—and to feel the comradeship of Faith and the apostolic vocation. It has meant more than the "best hotel on Broadway" to more than one missionary, and its expenses for the year were one hundred fifty gold.

Our real Procure—real because it is the home of our Procurator—is in

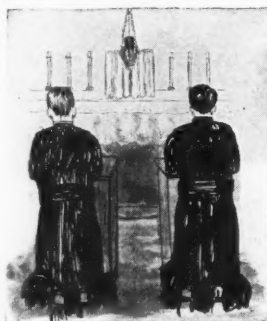


When good fellows get together. How about the price of your last hotel bill to help Maryknoll's Ritz in Pakkai?

Hongkong. It is the rendezvous of our missionaries when they come "to town"

—that is, if there is only one in town at a time, because our Procure boasts of only four rooms. Some day, we hope to have a Procure more in accordance with our needs and one that will take care of our men at the annual retreat.

The RETREAT is usually in September or October and closes the mission year. It presents a four figure item to the expense column, but it is well worth the round thousand dollars it costs. All year the missionary is drawing on his store of spirituality for those who know little or nothing of God; he is immersed in a pagan



Retreat is God's time. It costs fifty dollars for each missionary to take advantage of it.

atmosphere. The retreat gives him an opportunity to go apart for a while and to store up in his own soul strength for a twelve months' contact with paganism.

There are other items, too, such as furniture for the mission houses—a few chairs, a table, desk, that are put together by the village Chinese when you order them—but sufficient have been given, I am sure, to show how the dollars roll away. They roll so rapidly that we have to hunt hard at times, and, as I said, we had to find thirty thousand odd last year. What time and energy it took from the missions! If only you would help!

The Protestant Mission Board finds that:

The movement for church unity has gone farther ahead in China than in the homelands of Christianity.

The All Souls' Burse has gone to \$3,917.71 and still lacks \$2,082.29 toward its goal, \$6,000. The students, who will benefit by this burse will be instructed to offer special prayers for all the Souls in Purgatory and especially for relatives and friends of those who made possible this foundation.

To the Vincentian Fathers, Maryknollers extend sympathy for the loss of Father Bartholomew Randolph who died recently in China. Father Randolph left the United States only last April, with some seminarians who were to study theology under his direction.

The late Monsignor Edwards of New York City was one of the first priests of the metropolis to offer substantial encouragement to our young work. We recall, especially, a day when this venerable priest came to bless our bell. That was fully nine years ago, but Msgr. Edwards visioned even then the future of Maryknoll, and wise words that he spoke then have since been cherished by those who heard them.



THE LATE MONSIGNOR EDWARDS.
One of Maryknoll's early friends among the priests of New York.

A Fallen Leaf from the Knoll.

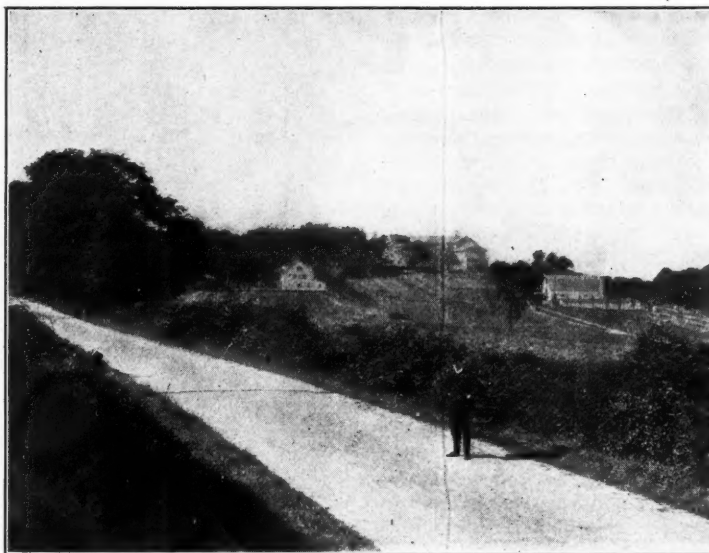
The State road that passes Maryknoll invites many tourists, especially those who wish to visit the Croton lakes—New York's great water supply—a few miles to the north of us. For ourselves, we like to turn south on this highway and catch a glimpse of the New Seminary—as it lies up the hill and well away from St. Joseph's on the left, and the Cattle Hotel on the right. Looking to the west, on a clear day, from the crown of the road, we can see six miles of the Hudson—like a sparkling ribbon—with low hills beyond; the foreground is our own forest.

The sisters, who can usually recognize something good, have gradually preempted this road as a fine promenade, after waiting several years for a promised walk behind their property hedges. So far, no one of them has even been grazed by an automobile, but country roads are no longer fit for contemplatives, and every sister is such, at least, occasionally. "Some day," we shall get a private walk for our treeless sisters, and in view of this, if you happen to have a stone crusher, let us know. Perhaps we can relieve you of it.

At this writing it looks as if the Maryknoll Student body—Major Seminary and Preparatory College together—would reach two hundred. Of these, one hundred and ten are in the Major Seminary, pursuing studies in Theology and Philosophy, with the branches that usually accompany these courses.

Elsewhere, a diagram will tell the story of their origin, but here we may state that nothing pleases us more or shows more clearly the hand of God than the cosmopolitan make-up of Maryknollers. Godfathers or godmothers, uncles or aunts have already adopted some of our latest and we shall be pleased to assign others.

The faculties at both schools



THE NEW SEMINARY FROM THE STATE ROAD.

The Seminary lies on the Knoll between St. Joseph's, visible on the left, and the barn on the right—both hundreds of feet away from each other and from the Knoll.

were organized by mid-September, and comprise, in all, some eighteen priests. Of these, five are non-members of our Society, but Maryknollers at heart. They are:

*Rev. John A. McHugh, O. P.
Rev. Charles J. Callan, O. P.
Rev. Thomas à K. Reilly, O. P.
Rev. Thomas P. Phelan, LL. D.
Rev. James F. Newcomb,
J. C. D.*

The New Seminary itself looks the part. It is, in fact, only a part, but it is good looking just the same—at least on the outside.

Within, it is still unplastered and unfloored, but with heat, water, and light, there is no reason to complain. The provisional chapel, which later will be—and must even now be—a conference hall, holds very comfortably the one hundred and thirty men who gather in it several times a day. And, for great occasions, as many sisters and visitors can be accommodated towards the rear. We like to look at the rough grey stones in the walls. They have not the monotony of plaster.

Ninety students have rooms, so also have the auxiliary brothers, but a score of philosophers must be content with spaces in the library—an improvised dormitory. The wall frescoes on the students' rooms are quaint and the design is a little intricate, but Fra Angelico would have envied the opportunity they afford for a display of genius.

It is a clean up day in the spring and a gathering up day in the fall, but the Maryknoller who has trimmed his sails for the China seas knows that he must keep things in ship shape or the little that he has will soon fall into ruins or fly away.

When the harvest was gathered and the fields had been gleaned, grain was spoiling for a threshing, and corn stalks for a husk-

This little enamel pin in blue and gold, or red and gold is a gem—and costs only fifty cents.



ing. Then there were rocks, big and little, scattered around the new building, waiting to be gathered for new roads; there was an embryonic ball field inviting the twice over; terraces to be outlined and trees and shrubs to be eliminated or transferred—just about a hundred things to do with time to get around to only a couple. But such is the Maryknoller's life, and such it will be with never a chance to dangle one's legs and watch a fish run away with the hook. Maryknollers have no hooks and lines. They use nets.

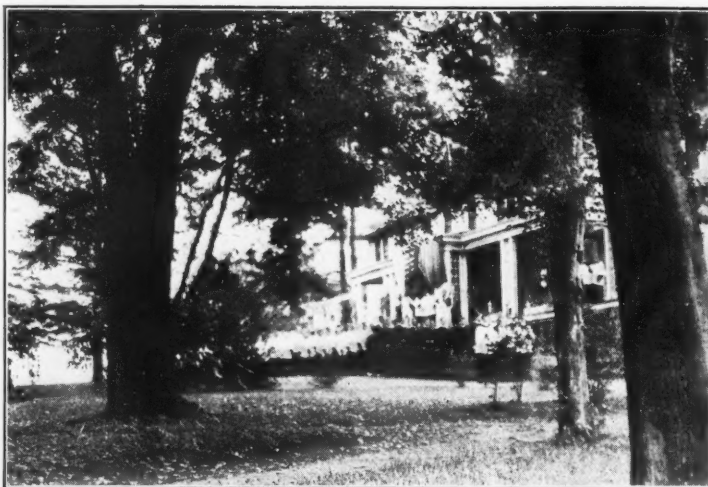
Again—for the fifth time—the hour of departure was sounded from the ancient bell that once called Buddhist worshipers to prayer. This bell has, doubtless, passed the century mark, and it looks as if it would live for generations. We ask ourselves where we shall hang it next year, but we have in prospect its ultimate nook. No doubt our missionaries thought of it, as they passed through Japan, the land from which it came.

BROTHER JOHN.

Bro. John has left us, and our loss is our missionaries' gain, so that John is not a loss but a transfer. And who is this John? In his own orbit, that of a medical and surgical, all round practical nurse—registered and experienced—he is a star that rose in the East (Hartford, Connecticut), dropped down into Chicago for some years, and then became fixed in the Maryknoll galaxy.

The *biggest* doctor in our section of Westchester County, N. Y., has often paid tribute to this man as a diagnostician. Workmen on the New Seminary who have been subject to his skillful needlework say that they would rather have Bro. John than a paid surgeon. Why not? A student who fractured his arm was told on arrival at the hospital that the man who put it into a rough splinter knew his business.

Noivous Knollers—we have



Again—for the fifth time—the hour of departure was sounded from the ancient bell that once called Buddhist worshipers to prayer.

some occasionally, towards the end of the term—found in Bro. John a sympathetic friend, who encouraged them strongly in the belief that their illness was fatal and that they should get measured by some home undertaker. This kind of treatment produced,

habitually, a healthy reaction.

John took with him a kit thoughtfully provided by Maryknoll Circles. It was a harmless looking satchel, such as a burglar might use when making a visit to some second story apartment, but inside it glistened with steel,



There is not one in this group of Maryknoll Sisters who gathered to say good-by to the outgoing six who had not in her heart a holy envy.



And who is this Brother John?

designed for acts of mercy, and it bulged with little bottles full to the stoppers with pills of varied hues. He smiled almost gleefully in anticipation of the frequent use of all these containers—and especially of sharpened scalpels.

We sent out three priests with Bro. John and each has his special qualities, but we have an idea that the knowledge of things medical will make the quickest entrance into the hearts of Chinese. This is the testimony of our men in the field, one of whom, not long ago, asked what the Superior would think of his taking up a special course in medicine—so splendid is the opening it gives to souls.

And we have no one to replace Bro. John, and our missionaries are calling for half a dozen more men nurses. They are surely to be found somewhere out of twenty million Catholics in this country, and we are turning over the haystack in a search for a few. Do you know any? Are you one?

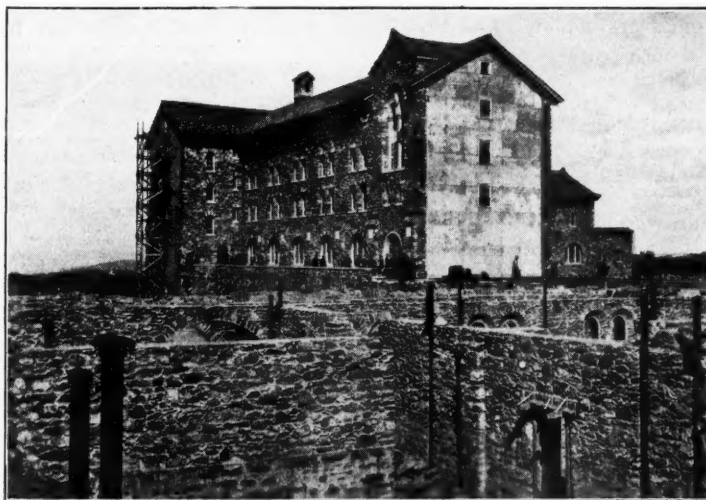
Our missionaries made their *get away* from San Francisco October 3. Their memory of the Departure Day, with its simple and beautiful ceremonies in the afternoon and evening, was a pleasant one, and softened much the pain of separation from home, friends, and country. They will always recall that mild September night, the altar on the lighted lawn, the prelates in purple—New York's Auxiliary, Bishop Dunn, and the Apostolic Bishop Berlioz, of Japan,—the long line of seminarians, their friends in the background, and, on the piazza of the old seminary, a group of sisters—a hundred strong.

We have missed from the Knoll our "little bishop," the venerable Ordinary of Hakodate, Japan, Rt. Rev. Alexander Berlioz, D.D.,—to give him his title. And we have missed a constant benediction; but our good friend, the Rt. Rev. Auxiliary Bishop Dunn of New York, has taken the little bishop under his wing, and that means that the needs of the Hakodate Diocese will soon be met.

Stone Cards have been requested by many of our friends, who like to feel that some of the thousands of stones that will go into the gray solid walls of the new Maryknoll Seminary are their gift—perhaps the result of their toil and sacrifice.

When Bishop Berlioz first came to Ossining, the conductor held the train for three minutes to allow us time for a search. We found our distinguished visitor hidden behind an ample beard and several bags, one of which hung suspended from his neck. Another day, when His Lordship was returning from a disappointing quest for alms, we found him mounting our long hill and carrying two somewhat heavy bags. We remonstrated; but the little bishop smilingly shook his head and said, "Ah! but I am a missionary."

When we reflect on the amount of time and energy this holy man must expend to gather thirty thousand dollars, we devoutly wish that we could hypnotize some wealthy Catholic who needs the prayers of a saint, and make



Here are some of the stones paid for by you, and laid by Giovanni Salvatore, whose great grandfather was piling up rocks before Giovanni came into existence. And nothing but an earthquake will tear apart these stones which Giovanni laid and for which you have paid.

Note: If the above paragraph is giving you credit that is not due—send for a stone card.

him sign a check for the full amount. But, evidently, God wishes many to share in this "little bishop's" sacrifices.

A word to you on faith! The Maryknoll treasurer struck a poor vein some time ago. His hammer strokes gave back only echoes and brought forth only drops of sweat with an occasional sigh. Some of our sisters noticed that he was missing a stroke occasionally, and they began a novena—to Our Lady of Perpetual Help whose image they hung on their chapel wall. The rock split almost immediately, and the picking has been better ever since.

Tiny, the dog—a great Dane—is no more. With two other dogs he fell into the bad habit of leaving our compound late at night to chase a neighbor's ducks. The neighbor objected when he found the ducks killed, and the neighbor's chauffeur gave Tiny a dose of his own medicine. Tiny's companions were snuffed out at the same time, and now—we need not feed Tiny any longer. He is only a memory.

The Maryknoll Sisters have been incorporated under the laws of the State of New York as the *Foreign Mission Sisters of St. Dominic, Inc.* If, then, you wish to remember them in your will or pass over to them some property you have their number. Put it down where you can see it—next to its big brother the Catholic Foreign Mission Society of America, Inc.

We have not mentioned our invalids. Yes, we have them occasionally, and every institution should look upon an invalid as a blessing. We begin to feel big with six operations listed for the past month.

Among other priests who made a fall trip to the Knoll was the Rt. Rev. E. J. Wunder, of Cumberland, Md., from whose parish comes Father Walsh, Superior of our Mission in China.



Our walls are not yet plastered. The cost is too high. With heat and light, rough places are not uncomfortable.

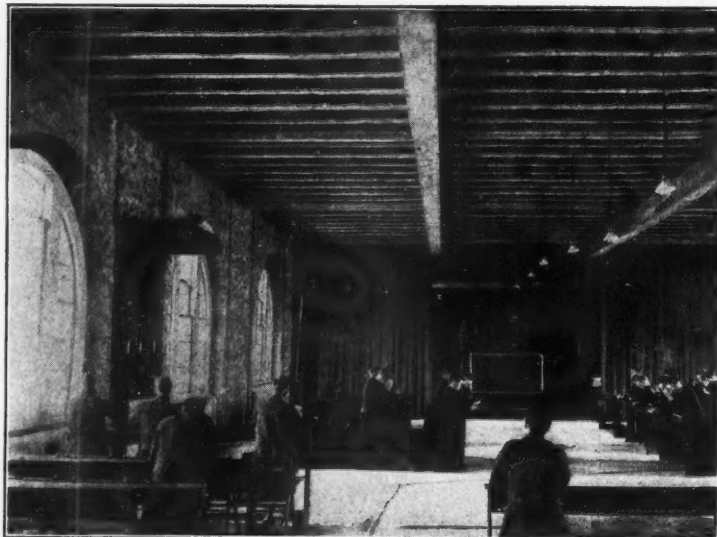
Fr. Morris who directs the Maryknoll Procure at 410 East 57th St., and makes that house in a block his headquarters, flies Eastward and Westward for occasional propaganda.

Fr. Naayem, of the Garden of Eden, gets back occasionally to his *Paradise Regained*.

Fr. Cotta, C. M., Egyptian born, has

visited the Knoll a couple of times, and later sent some good photographs, which we shall reproduce.

Rev. Henry Uncle Borgmann, C. SS. R., has made his annual pilgrimage to the Knoll, setting the seal of his approval on our monastic refectory and stone walls.



Some day this temporary chapel will take up its function as a conference hall. It is a noble room.

The Venard Awake.

The Venard is awake and we welcome the letter that follows as also the bountiful photograph that accompanies it:

Dear Editor of THE FIELD AFAR:

Why don't you send down a reporter to cover the Venard? There is so much he could tell your readers about our beautiful home, the ground floor of the Maryknoll edifice. Why! none of your news staff was here for Opening Day, September 8, or for Departure Day, September 13.

We are in full swing now, eighty strong, and the Venard skiff is moving up the river Education—whose headwaters are the streams of divine love.

You missed a catch at harvest-time. God's field bounties were large; His creatures touched with beauty. The Day-star lent the poplars a silver, silken sheen; the apples reddened with a childish blush to find they were full grown. The hills were carpeted with velvet, nicely laid, as if upon occasion of some great event—a portent and a figure of the day when Christ shall come to claim His own, in a world made ready and adorned by the hands of missionaries. The night brought out the stars and the crescent moon which deepened in corn-yellow, as the crimson died in the West. Oh, the infinite variety of the Divine Artist! How He plays at making pictures in the universe. God's Beauty: that was the autumn lesson at the Venard.

Please tell your readers that they can buy the Venard land at half-a-cent a square foot. We want their land-slips, their interest, and their prayers. Will you tell them to give us these things?

Respectfully yours,
Master Venard.

P. S. Never mind the reporter now; we shall be too busy with our books to answer his questions.

When and Where? These are the questions that floated over the brain cells of our Reverend Treasurer recently until he fell asleep on the Lackawanna Express from Scranton. He had been down at the Venard to see the boys and he counted ninety, with a hundred in sight. Then he looked over that fine building and said to himself, "Another year with a crop like this and the place will be full. And what will the robin do then, poor thing?"

There are three sections yet to be finished at the Venard, and,



With a hundred and fifty acres, there is much to harvest from the Venard fields, but this year the corn crop was a little short, they tell us.

when these are settled, there will be no additions—as we see the future—because we wish to limit the capacity of our preparatory college so that we can know our aspirant apostles.

The section that will be most useful is that reserved for classrooms and dormitories. This will

doubtless be offered to the benefactions of many interested, but if, in the meantime, some one or somebody desires to perpetuate the memory of a beloved relative, or priest, or prelate—here at the Venard College is a glorious opening.



Every desk is taken in this study-hall, but when we finish this building the present study-hall will become a museum and reception room. We do not, therefore, think of punching holes in its walls.

Maryknoll-in-Seattle.

THE United Circles held a sale in the Convent reception room, September 13-14, of articles left over from the recent bazaar. Nearly all the goods were sold, and a snug sum was realized for our catechist fund. A fine blanket donated brought \$60. The Sacred Heart-St. Ann's Circle has been supplying the mission with much needed household linens and warm comforters, and has furnished our hall with chairs at a cost of \$200, besides giving generous cooperation towards the catechist support.

A pleasing feature of the circle movement in Seattle is the hearty sympathy and cooperation of each circle with the work of others. Holy Child Circle, composed of a few earnest workers, inaugurated the catechist support here. All the circles immediately joined forces to raise funds. Each has marked out a definite line of activity, but all unite for a big pull in our urgent need.

Rev. Father Culligan, S. J., Immaculate Conception Church, took up a collection for the sisters at all the Masses, Sunday, August 27. Nearly \$250 was realized. Generous contributions of fruit and vegetables have been received from the gardens and orchards of nearby places. Many a housekeeper, in laying in her store for the winter, has put aside a few jars for the Maryknoll Sisters. A fatherly priest often drops a fine ham and a strip of bacon, with boxes of fresh fruit and vegetables, on our table. So, Divine Providence supplies us with good friends to be the medium of His own prodigal bounty.

We take pleasure in introducing to THE FIELD AFAR readers Sabaru Iwata, the youngest member of our family. Sabaru has just celebrated his first birthday, presiding in his high chair at the head of the childrens' table and stretching out eager, chubby hands toward the single candle burning brightly on the handsomely decorated cake. He gurgled and clapped his hands as a portion was given to each of the children, and one and all wished that a Sabaru had a birthday every day.

Our Rosie has left us. She came to us a year ago, a weak and ailing baby of two years. Today she leaves us strong and sturdy. Her irresistible smile and winning ways endeared her to all. Her mother, in a distant city, is longing for her little girl whom she is now able to care for, and we cannot say her nay.

Rosie loves our "Blessed Mudder", as she calls our Lady; and St. Joseph



MR. SABARU IWATA.

His forbears were Japanese, but his one bear is a Teddy.

with "Baby Jesus" in his arms had a peculiar fascination for her. If, when weeping her little heart out over some childish hurt, she was held up to the statue, her sobs would cease, and in broken accents she would ask St. Joseph to tell Baby Jesus she was sorry that she had, perhaps, been naughty.

Will you pray, dear Reader, for this little one, that she may some day, through the intercession of Our Blessed Mother and St. Joseph obtain the grace of baptism, and thus enter into her inheritance.

Japanese.

By Bamboo Phil.

AND here we are back in school, working away like plow horses, to get a few things planted in our brain. It makes one peeved to think of Adam and Eve managing their ranch so poorly as to get chased out. They had such an easy lease, too; allowed to take everything but the yield of one tree. No work to be done, no weeds to pull, no horses to water and bed down, no goats to milk, no school benches to polish, no teachers to wear out the scholars' patience; oh, why did they break their contract! Think of what California would be today under God's lease—no money payments, no taxes, no droughts in the dry season or frosts in the wet, no San Jose scale ever, no fleas in San Francisco, nor lady murderesses in Los Angeles; no suicides in Sacramento, no drunks in Tia Juana, no brawls in Brawley, and the weather too cool for flies in Needles and Yuma! But why cry and lament over the pilfered apples? Here we are now in a man-spoiled world and we've got to make the best of the broken bargain.

Our school is growing popular; it was necessary at the beginning of the

THOSE SMALLER WANTS

For the sacristies: surplices (not lace or lace trimmed), deacons' stoles, vestments, candlesticks, albs.

For the households (Seminary and Convent): linen crash, toweling, napkins, sheets, pillowcases.

At all the Knolls: cassocks, birettas, rosaries, holy pictures, rugs, typewriters, kindergarten supplies, dolls for kindergartens, paring knives, bean pots, three large dish pans.

term to turn away a number of children, since it was impossible to carry them all on our two buses. We have an additional conveyance and second brother this year; now five trips are made in the morning and five in the afternoon. We thought we could not get along without our old teachers; but the new ones are giving us plenty to do. We are glad, however, to have our old teachers, Sister Mary Peter, and our own Japanese Sister, Marianna, back with us.

A NOBLE VICTIM.

In a previous issue of THE FIELD AFAR, there appeared a vivid account of persecutions endured for the faith by Japanese Catholics. Space did not permit the conclusion of the article which we give below:

Among those who suffered on this occasion was a person of rank, named Thomas Araki. The president of the tribunal, seeing that Thomas had come of his own accord to the place of execution, bearing a rope with which to be bound, gave orders that his tortures should be made especially severe. In the midst of the savage proceedings, he suddenly ordered Thomas into his presence and began to upbraid him for clinging to a religion that brought him so much suffering. In addressing him he said, with a show of compassion: "Sir, is it possible that a man of your merit, of your wisdom and birth, can, through your obstinacy in refusing to worship the gods of the empire, compel me to treat you so harshly? The antiquity of our religion and the authority of our bonzes, so eminent in doctrine and probity of life, are they not sufficient proofs to convince you of your error?" Thomas responded with calm intrepidity, comparing the false gods of the pagans with the Omnipotent Being, Who has neither beginning nor end. "No man of intelligence," he added, "unless his eyes are wholly blinded by prejudice, but can recognize the hypocrisy of the bonzes and their constant deception of the people. In comparison with them,

the bitterest enemies of the Christian name will admit the great superiority of the Catholic missionaries. The austerity of their lives is almost above comprehension; their charity is such that it has led them to undertake tremendous tasks and expose themselves to a thousand dangers in order to secure our eternal welfare—a disinterestedness that borders on the miraculous. Has anyone ever surprised them in the smallest fault, or ever heard of their giving an evil counsel? In whatever town or province they dwelt, has not peace and innocence succeeded to brawling and shameful disorders?" After contrasting the ignorance of the bonzes with the learning of the Catholic priests, he said: "Our philosophers, are they not shamed into silence before them? And who among our most celebrated savants has as yet detected a flaw in the articles of their theology? There is not a person, Your Honor, in the courts of Osaka, Meaco (Kyoto), Surunga or Yeddo (Tokyo), who does not agree that Japan has changed its face since the advent of these religions; no one but has remarked a growth in good manners and knowledge; no one but recognizes that our children are getting a better education than they ever enjoyed before; no one but feels that the empire has lost much in losing the Catholic missionaries."

This was not what they, who were bent on the destruction of Christianity, cared to hear. Thomas was ordered to suffer anew. He admitted later that for a brief moment he was harassed with the fear that he might not be able to bear the pangs of torture a second time; but recalling that the Christians of the neighboring province had endured the torment of being suspended for two entire days from tall trees by their feet, he said to himself: "Why can I not endure as much as they? Is not heaven's help granted to all? In any case, I have no other desire than to serve God; has He ever abandoned them who were faithful to Him?" He said that after this invocation of divine help he scarcely felt another pang of pain. His wounds were ordered reopened and the command was given that he be beheaded apart from the public gaze. Thomas protested: "It must not be thus," he said, "it is not here that I wish to lay down my life; take me to where the others have suffered. Do not deprive me of this consolation of dying in the company of my brethren. I renounce the fanciful rank that provides for me this frivolous distinction." The judge was visibly moved and ordered Thomas restored to his home, where, the death of this valiant witness to the faith added to the many other martyrdoms undergone for Christ's sake in Japan.

These occurrences took place in Cochinotsu. Similar scenes were enacted at Obama, Arima, Aria and Zimabara, and in all the other places

traversed by the royal troops. In several localities the tortures ended with the forcing of those whose hips had been broken and toes cut off, to



ST. PAUL MICH, S. J., Martyred in Japan, Feb. 5, 1597.

This Japanese of distinguished birth and great learning converted many of his fellow-countrymen to the true faith. He preached to the crowd surrounding his cross, giving thanks that he should die by the same death and at the same age as his Divine Redeemer.

ascend stairs constructed for the purpose. As they fell at each step, they were beaten so cruelly that all finally perished under the blows.

Everywhere there was the same wonderful exhibition of constancy, God sustaining His servants to the last. Persecution for our religion's sake creates a bond of sympathy that must link us Catholics together the world over. The Irish who suffered persecution are near to us Japanese Catholics; but, then, so are all the Catholics of whatever race; for persecution, in one form or other, is the lot of Catholics from one end of the footstool to the other—Satan in league with fallen human nature, against the Redeemer and His redeemed. It is the sign that marks us Christ's own.

Show thoughtfulness without display—give Maryknoll Books for Christmas.

A "TOUCH" FROM HONGKONG.

Some weeks ago, a letter came over to some priests in this country from the Maryknollers in China. It was the first direct call after four years of camping and was made in view of the establishment of a Center. Our readers will be interested in this letter and they will be pleased to know that it found sympathetic friends among the priests. Of course, only a small proportion of the amount called for was received, because even American priests average very small incomes and their little is the object of numerous requests. Should any of our readers, lay or clerical, be now attracted by this letter, we at the Mother Knoll shall be happy to forward offerings. Our own needs urge, but we are near bases of supplies and our exiles are as yet far away from any base.

MARYKNOLL-IN-CHINA.

Dear Father, July 15, 1922.
"Give me somewhere to stand and I

will move the world," said Archimedes, and in spite of his queer name, the old codger is still remembered for his legacy.

The principle is hoary now, but hale as ever. To move the world or any considerable portion of it, one must have a base of operations; especially is this true in these days of highly developed organization.

The Maryknoll Mission began work in China almost four years ago. Consciously or unconsciously the motto adopted was—"Be sure you are right, then go ahead." Modern mission work is complex; China is a field particularly baffling. The Maryknoll Mission has spent four years in the catacombs and is glad of it. Observing, questioning, experimenting, learning—such were the occupations that sped the days. It was our period of apprenticeship. However, now we are ready to take a forward step—and the move is a vital one.

We need a Center. This is the unanimous diagnosis of the missionaries. Without it we are scattered free lances; with it we hope to find ourselves working shoulder to shoulder in an efficiently organized and well-ordered campaign. A Center means unity and mutual help; the missionary needs all he can get of both.

A Center will be a large mission establishment located in the city of easiest access to our missionaries. It will house the administration offices of the mission as a whole; it will be a meeting place for all the men during the annual retreat, and on other occasions; it will contain the native seminary; it will conduct a language school for new missionaries; it will maintain normal schools to train native catechists—both men and women—for their indispensable work. It will be in short a Center of Activities from which will radiate comfort and counsel to all the missions.

But we need \$50,000. We turn to our brother priests for help, not because we think their needs are few, but because we know their hearts are apostolic. This idea comes to us: let each priest give or get for us \$10. (This is not the limit—only a suggestion.) Then the Maryknoll Mission in China would be equipped for efficient work in this promising field, and our priestly brothers would have an enduring monument to their zeal and generosity.

Please give us a prayer that God may bless our labors. You know that we shall not forget your own spiritual and material needs because of the helping hand you have extended to us in our time of need.

Faithfully yours in Christ,
The Maryknoll Fathers.



Here is another style of Maryknoll pin—simple but beautiful. Everybody who sees it becomes interested.

Gold plate 25c; 6 for \$1.00. Small gold plate 50c; 10k \$2.50. Gold plate pin or button \$1.00; 10k \$2.50. Silver pin 75c.

Nickels paid for the highest building in New York. Yours plus those of others will do better than this. Save one—and drop it in your Mite Box.

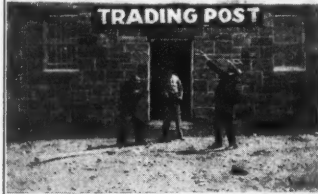
GATHERING SUBSCRIPTIONS FOR THE FIELD AFAR IN THE NAVAJO RESERVATION, ARIZ



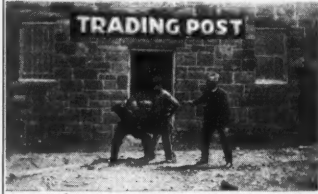
NO. 1. SURVEYS THE FIELD FOR SUBSCRIBERS TO THE FIELD AFAR. COWBOY LENDS HIS SERVICE. HOPI INDIANS ON WAGON.



NO. 2. ANNOUNCES THE FIELD AFAR PRICE ONE PESO PER YEAR. TRADER SAYS "NO GUERO—I DON'T WANT."



NO. 3. SHOW OF GUNS AND MARKSMANSHIP. TRADER BECOMING PERSUADED THAT THE FIELD AFAR IS A TAKING PROPOSITION.



NO. 4. AGREES TO TAKE OUT A LIFE SUBSCRIPTION TO THE FIELD AFAR.

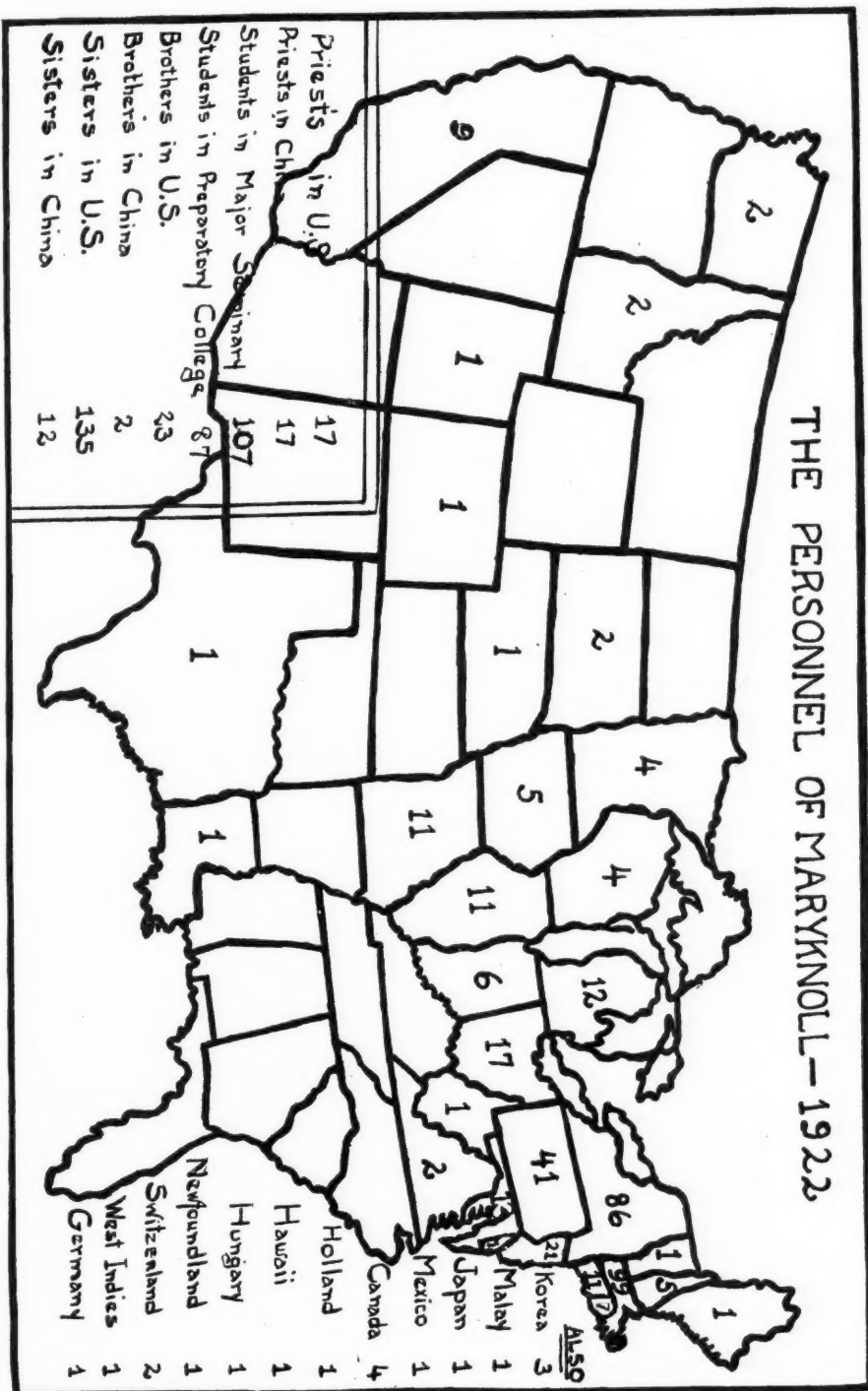
SCHOOLS IN MISSION LANDS

by
Rev. P. J. Byrne, A. F. M.
Director of
Maryknoll Preparatory College

Sample copy on request
100 copies for \$1.00

FIELD AFAR OFFICE: MARYKNOLL, N. Y.

THE PERSONNEL OF MARYKNOLL—1922



Priests in U.S. 17
 Priests in China 17
 Students in Major Seminary 107
 Students in Preparatory College 87
 Brothers in U.S. 23
 Brothers in China 2
 Sisters in U.S. 135
 Sisters in China 12

Priests Students Brothers Sisters

Priests Students Brothers Sisters

Priests Students Brothers Sisters

California 5
 Colorado 6
 Connecticut 1
 Delaware 1
 Idaho 1
 Illinois 1
 Indiana 1
 Iowa 1
 Kansas 1
 Louisiana 1
 Maine 1
 Maryland 1
 Massachusetts 1
 Michigan 1
 Minnesota 1
 Missouri 1
 Nebraska 1

New Hampshire 1
 New Jersey 1
 New York 1
 Ohio 1
 Pennsylvania 1
 Rhode Island 1
 South Dakota 1
 Texas 1
 Vermont 1
 Virginia 1
 Washington 1
 West Virginia 1
 Wisconsin 1

Canada 1
 Germany 1
 Hawaii 1
 Holland 1
 Hungary 1
 Ireland 1
 Japan 1
 Korea 1
 Malay 1
 Mexico 1
 Newfoundland 1
 Switzerland 1
 West Indies 1

Maryknoll Medical Mission

The Offices of the Maryknoll Procure and Medical Mission are at 410 East 57th St., New York.

NEWS ITEMS.

We understand that Dr. Flagg's suggestion at the Hospital Congress has not been lost, and it looks as if, one of these days, we shall have Catholic hospitals here in the United States mothering young medical missions in pagan countries. Which hospital will have the honor of being first in this excellent plan?

A request comes from the Catechist Missionaries of Mary Immaculate, in Kumbakonam, South India, for a woman physician. The sisters have just opened a hospital for women and children and they are looking for some competent woman to take charge. She must be a fully accredited physician, experienced, a good Catholic, and willing to devote herself to the work for a period of years. Here is an opportunity for a woman to do some real apostolic work.

In the group of sisters who left us September 12, there were two who had received special training as nurses, but in that growing community others are already prepared, while six are in regular hospital training for the important work. It looks, then, as if the medical movement was on the

MARYKNOLL MEDICAL BUREAU.

(To bring Medical Science to the aid of Foreign Mission Work.) The Medical Department of the Catholic Foreign Mission Society of America will gratefully acknowledge gifts and bequests of instruments, books, standard drugs.

Address: 410 East 57th St., New York City.

Maryknoll program for fair. So it should be, and a few doctors will be requisitioned one of these days. Even now, if it is a question of a young medico who can rough it, our men would, we believe, act on his application.

Dr. E. G. Brackett, a medical specialist, recently returned from a visit to China, made under the auspices of the Rockefeller Foundation. In an interview, he made the following statement:

I have never had the privilege of meeting a group of men who had such magnificent devotion to their work, and who displayed so fine a spirit of comradeship. All my time there was spent in working and teaching in the hospital. The students are taught in Chinese, and it was, therefore, necessary for me to give my instruction through an interpreter. Not even in the United States have I come in contact with a group of students to work with whom was a greater source of personal satisfaction. They are eager and earnest.

Chinese students display a wonderful power of application and concentration and our American students must persist in their conscientious efforts if they wish to maintain their laurels. They are ready and willing to use their brains, and, what is perhaps most important for a student of any science, they are not afraid to think for themselves. One can tell by the questions which a class asks after a lecture or demonstration whether or not they have grasped the more important principles that the lecturer had in mind. It was often a wonder to me how quickly these students would brush aside the unessential details and get down to fundamentals.

SUPPLIES DESIRED.

In looking over our Medical Supplies and Equipment at MARYKNOLL, we find that we are very much in need of the following:

Apothecary scales; an oil immersion lens; drugs cabinet; glass top table; portable operating table; instruments for minor surgery; sterile bandages (sizes: 1, 1 1/2, 2 in.); gauze; zinc oxide plaster; enameled basins (various sizes); plaster paris bandages; hypodermic outfit; rubber goods; hot water bags; ice bag; rubber gloves; sterile gowns, sterilizer; stomach tube; catheters (2) speculae; nasal, oral, etc.

Maryknoll-at-Home Needs

- \$25,000 will secure Library of New Seminary.
- \$12,000 will secure Kitchen of New Seminary.
- \$10,000 will secure Refectory of New Seminary.
- \$ 6,000 is the value of each Class Room in New Seminary.
- \$ 6,000 is the value of a Student Burse including personal needs.
- \$ 5,000 is the value of a Student Burse.
- \$ 1,000 is the value of the Infirmary in the New Seminary.
- \$ 1,000 is the value of a Private Chapel in the New Seminary.
- \$ 800 is the value of a Faculty Room in the New Seminary.
- \$ 500 is the value of a Student's Room in the New Seminary.
- \$ 50 will secure Perpetual Membership in C. F. M. S. and THE FIELD AFAR for life.
- \$ 5 will lay a stone in the New Seminary.
- \$ 5 will bring THE FIELD AFAR for 6 years.
- \$ 1 will secure yearly membership in C. F. M. S. with THE FIELD AFAR; it will pay for 100 feet of Maryknoll land; it will buy a Maryknoll Chi Rho Pin, or a Maryknoll dollar book.
- \$ 50 will obtain the spiritual advantages of a yearly membership in C. F. M. S., or The Maryknoll Junior for one year.

Drugs: Gelatine capsules (two sizes); Iodine (Crystal) oz. 2; Aristol (oz. 1); Ung. Hydrg. Ammoniatum oz. 8; Ichthy oz. 8; Bland's Pills 500; Fowler's solution oz. 4; Alcohol 95% gal. 1; Quinine Sulphate oz. 2; Arggyrol oz. 1; Lead & Opium wash pt. 1; Powd. Sulphur lb. 1-2; Silver Nitrite (sticks oz. 1-2; Adrenalin oz. 1; Ether (Squibbs) 6 1/4 cans; Chloroform 2 1/2 oz. ampoul; Stoke's expectorant pt. 1; Syrup acidi Hydriodici pt. 1; Elixir. I. Q. S. qt. 1; Bismuth subnitrite oz. 7; I extract cascara (Clinton) qt. 1; C. C. pills 250; Hinkle pills 250; Arga, Arga & Cascara* comp. oz. 4; Astophan; Aspirin oz. 4; Bichloride Tablets (blue) 200; Pot. permanganate crystals oz. 2; Triple bromides oz. 2; Veronal oz. 1; Sulphonal oz. 1; Codiene 1-4 gr. ea. 100; Digitalis (fat free tr.) oz. 1; Phenacetine oz. 1; Nitro glycerine gr. 1-100 50.

A MARYKNOLL ANNUITY means annual or semi-annual interest of at least five per cent paid regularly to you in consideration of your gift to Maryknoll. Send for further information if desired.



NOVEMBER—What flashes through your mind at the sound of that word? Some will answer quickly, "Thanksgiving," or "Turkey"; others will say, "One month before Christmas." How many will say, "The month of the Holy Souls"?

Keep it before you as these days go so quickly by, and think of the loved ones who have passed on. They are waiting for your prayers. Think also of the thousands of others who have left no one behind to offer prayers for them. Not only give them prayers, but offer daily, little sacrifices. It is the one month out of all the year in which the Holy Souls have the right to expect our help. Do not disappoint them. Some day you, too, will be waiting for the month of November. Help the Souls now, and they will help you in return.

What Can I Do For the Holy Souls?

I can offer three Hail Marys daily for them.

I can receive Holy Communion once a week for them.

I can have a Mass said every week for them.

I can offer three acts of self-denial a day for them.

Pick out one of the above, and hold to it for the month of NOVEMBER.

May the Souls of the Faithful Departed Through the Mercy of God Rest in Peace. Amen.

It is with great interest and pleasure that we note the cooperation given to us by several Courts of THE CATHOLIC DAUGHTERS OF AMERICA. This splendid body of American Catholic women can be a powerful influence for good in our country—and in foreign countries as well. Recently Maryknoll received gifts from the following Courts: *Court Ave Maria*, New York City; *Court Our Lady of Lourdes*, No. 471, Wilmington, Del.; *Court Liberty*, N. Y. C.; *Court Excelsior*, N. Y. C.; and *Court St. Helen Teresa*, Corona, L. I., N. Y.

Another organization that has already shown marked interest in the work of the foreign missions is THE CATHOLIC WOMEN'S BENEVOLENT ASSOCIATION, which has given a \$6,000 Bursar to Maryknoll for the education of a student for the priesthood.

The Rose of Lima Circle, N. Y. C., is doing active work for the many needs of Maryknoll. Its members are planning a large card party, the proceeds to go to the Student-Aid Fund. They have already given \$50 for their room in the New Seminary, and donated a large box of surplices, and made offerings for household linens.

Our outgoing band of missionaries was very grateful for the help given to them by the Circles and other kind friends of Maryknoll. *The Fordham Maryknoll Circle*, N. Y. C., was generous in its gifts of household linens, knitted goods, and a camera. Members and friends of *St. Francis Xavier Circle*, Phila., Pa., took interest in their medical supplies. *St. Anthony's Circle*, of Brooklyn, N. Y., gave \$10 to the departure fund; and *St. Elizabeth Circle*, Phila., Pa., a box of religious articles for the missions.

Our Lady of the Sacred Heart Circle, Holyoke, Mass., held a large reception at which a Maryknoll Father gave a stereopticon lecture on the work of the Catholic Foreign Mission Society. This Circle has recently donated the sum of \$250 for Student-Aid.



LEADING THE BLIND.

Neglected eyes with consequent blindness may be noted everywhere in China.

THE LITTLE RED STOCKING.

Send to Maryknoll for The Little Red Stockings; distribute them; and gather the sacrifice coins as a gift to the Little King.

Address: Circle Director, Maryknoll, N. Y.

Several new Circles have been formed. The following were registered during the past few weeks:

The Mission Circle, St. Paul, Minn.; *The Catholic Daughters of America*, Court Ave Maria, N. Y. C.; *The S. D. G. Club*, Indianapolis, Ind.; *The Nurses' Circle*, Springfield, Ill.; *The Holy Cross Circle*, Newark, N. J.

ADVICE FROM A MISSIONER IN CHINA.

There are several things Circles or individuals might send us that would be useful. Most acceptable is bandaging material for dispensary work; for example, strips of muslin, etc.—real bandages would be great (newspapers are used here occasionally). Colored prints of sacred subjects are welcome. That you may know what we use, I shall tell you that I am saving the front covers of *The Sentinel of the Blessed Sacrament* to give to the Christians—though something a little larger would be still more desirable. They love such things. We can use medals of all kinds, the larger the better.

St. Helena's Circle, of New York, has adopted Fr. D. L. McShane, of Loting, China. The members of this Circle cannot imagine what their help will mean to this missionary. To know others are interested in his work, and are generous in their efforts to further the salvation of souls will increase his own zeal.

St. Teresa's Circle held a very successful cake sale, and the proceeds were sent to a Maryknoll priest for the support of his catechist. This Circle of North Tarrytown, N. Y., has supported a catechist for the past six years.

The following gifts have been received from Maryknoll Circles:

The Friendly Helpers, N. Y. C., gave

ATTENTION!!! NEW CIRCLES.

THE LINEN CLOSET IS EMPTY. ITS FORMER CONTENTS ARE NOW ON THE HIGH SEAS, MARKED, "FOR CHINA." ORGANIZE YOUR SEWING CIRCLES NOW, IF YOU WISH TO PROVIDE OUTFITS FOR THE NEXT BAND OF MISSIONERS.

\$121, which is the last payment for their Memorial Room dedicated to *Priests, Sisters, and all Religious, and to the Souls in Purgatory*, and also \$170 to the work of the Maryknoll Sisters in China; *St. Francis Mission Society, Quincy, Ill.*, \$15 for ransom of Chinese babies; *Our Lady of the Mission Circle, Washington, D. C.*, \$38.50 payment toward a Memorial Room; *St. Helena's Circle, N. Y. C.*, \$25 for missionary's support; *St. Bridget's Circle, Worcester, Mass.*, \$15.15 Circle dues; *The Margaret Hanford Circle, Brooklyn, N. Y.*, \$11 Circle dues and \$9 toward a perpetual membership; *The New York Auxiliary, N. Y. C.*, \$700 for dental and medical Student-Aid; *Little Teresa Circle, Westfield, Mass.*, box of household linens; *Teresian Mission Club, Hamilton, Ohio*, \$4 for Maryknoll Sisters in China; *Nurses' Circle, Springfield Ill.*, \$25 for medical supplies; *St. Anthony's Circle, Brooklyn, N. Y.*, \$10 for departure gift; *St. Columbia Circle, Philadelphia, Pa.*, \$200 for Student-Aid, also \$100 Stringless Gift; *Rev. H. McGlinchy Circle, Cambridge, Mass.*, \$10 gift; *Catholic Daughters of America, Court Ave Maria, N. Y. C.*, \$50 payment toward Memorial Room; *Catholic Daughters of America, Wilmington, Del.*, \$20 gift; *Poor Souls' Charity Club, Arlington, Mass.*, \$8 gift; *St. Francis Xavier Circle, Philadelphia, Pa.*, \$300 for Student-Aid.

To the Mite Club of Dorchester, Fr. Ford of our Yeungkong Mission in China is especially grateful for a generous gift.

Clubs and Circles may have **THE FIELD AFAR**, if all copies are sent to one address, for eighty cents a year.

To Circles where **THE FIELD AFAR** has a long list of subscribers we suggest the very practical mission idea of helping Maryknoll to keep forgetful subscribers on the **FIELD AFAR** list. Does the idea strike you?

A Maryknoll Mission Circle is a group of persons, young or old, who aim to cultivate in themselves and others a knowledge of Catholic foreign missions, to pray for the mission cause, and to help provide for the special needs of Maryknoll at home and in the mission field. Circles are urged to secure the approval of their pastors and are requested to send their offerings through the diocesan mission office where such exists.

Address all communications to:
The Circle Director, Maryknoll, N. Y.

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A FEW WORDS FROM CRUSADERS.

This check for \$25 is a little stringless remembrance from St. John's Mission Unit. My only regret is that I could not make it bigger or a more frequent caller.—*St. John's University, Minn.*

Enclosed you will find a check, \$82.55, representing the work of the Mission Society of St. Patrick's Seminary for the past semester. We are glad to be able to send you this amount and hope, with God's help, it will aid you in furthering your work.—*St. Patrick's Seminary, Menlo Park, Cal.*

The enclosed check for \$400, for Maryknoll, is the result of a collection, last Sunday, among the seminarians and students. It represents the efforts of our Mission Unit under the personal direction of Reverend We are planning to have all the students take home Mite Boxes for the summer; therefore, send us four hundred.—*Father Walsh Crusade Unit, Emmitsburg, Md.*

I am enclosing our check for \$750 which we should like to have added to our Burse. This amount will bring our Burse up to \$1050, I believe. Of the enclosed check, \$175 is the contribution of the Chinese group of our Mission Unit and is part of the sum raised here on the Mission Day, May 30; the rest we have raised during the past school year. It is the hope of all St. Elizabeth's workers that next year our Maryknoll fund will be doubled.—*St. Elizabeth's College, Convent Station, N. J.*

It is with great pleasure that I enclose two checks totaling \$60, a gift from the *Gregorianum* to Maryknoll. While this small sum comes to you through the *Gregorianum*, it is only fair to tell you that it was contributed by nineteen of our members who were

ordained to the priesthood recently. They were unanimous in their decision to send it to you.

Please accept it with their good wishes and ours.—*The Gregorianum Unit, St. Charles Seminary, Overbrook, Pa.*



Five hundred dollars will suffice for the dedication of a student's room in the New Seminary. On the door will be encased a memorial tablet. Twenty-six rooms are already taken. Will you dedicate one?

BOOKS RECEIVED.

The Boyhood Consciousness of Christ, by Rev. P. J. Temple; The Macmillan Company; price \$3.50.

On the Run, by Francis J. Finn, S. J.; Benziger Bros.; price \$1.00.

The Word of God, by Msgr. F. Borgognini-Duca, S. F. D.; The Macmillan Co., N. Y.

The Soul of Ireland, by W. J. Lockington, S. J.; The Macmillan Co., N. Y.; price \$1.00.

Maryknoll Books for Christmas Gifts—they cannot be equalled at the price.

(See list on back cover)

Feeding the Baby.



I look fat, but there is not much to me yet. Besides, most of us get thin when we grow up. Thank you! Leave the bottle on the table. It will soon be empty. Thank you!

Gifts of money, gifts in kind, subscriptions to THE FIELD AFAR and THE MARYKNOLL JUNIOR came last month from:

Arizona, Alabama, California, Colorado, Connecticut, Delaware, District of Columbia, Florida, Georgia, Idaho, Illinois, Indiana, Iowa, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Mississippi, Montana, Nebraska, New Hampshire, New Jersey, New Mexico, New York, North Carolina, North Dakota, Ohio, Oregon, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, Virginia, Washington, West Virginia, Wisconsin, British Columbia, Canada, China, France, Scotland.

Maryknoll land—"sells" at the rate of one copper cent a square foot, and may be "bought" in lots of one hundred feet.

Business men who depend only upon their wits to turn a dollar wonder how, we of Maryknoll, like so many other organizations in the Catholic Church, build and run an ever growing organization. As often as we clean out the bank deposit and pay our monthly bills, we ask ourselves, "Where will it come from for the next lot of U. O. Mees?" And faith follows a moment's worry with the answer, *God knows*.

The unexpected is always happening. Last month, for example, a burse came from a priest's relative in Albany, and

three legacies running up to a total of one thousand dollars were settled. Circles gave us some surprises, and an invalid in a hospital, whose thoughts had been turned to those who suffer and have no help, counted out a sum of money in four figures and sent it with his prayers.

And so God touches the hearts of men and makes them willing instruments in His eternal designs.

Venard Land—at our preparatory College is only half-a-cent a square foot.

The following note, accompanied by a check for \$500, was received by one of our missionaries shortly before his departure for China:

With the kindest and heartiest wishes of the English-speaking priests,—pastors and curates—of the Diocese for a safe journey to your God-given field of priestly labors, and with the fervent prayer that God may bless your noble sacrifice and labors with a golden harvest of souls.

In our last issue, we said that our missionaries in China were going to Hongkong for their annual retreat and that this very much needed spiritual refreshment would cost each of these soldiers of Christ sixty-six dollars. Out of more than one hundred thousand readers, many probably saw the item, but, strangely enough, no one seems to have caught the hint. Well, the retreat is over and each man's share was met—but it was a case of robbing Peter to pay Paul and we should be very happy to pay back Peter, even to the extent of fifty dollars a man.

ANNUITY ADVANTAGES

A Maryknoll Annuity will enable you to administer your own estate; will give you an uninterrupted income while you live; will relieve you from worries and the dangers of investment; will avoid present tax and will eliminate inheritance tax later on.

STUDENT BURSES.

A Burse is a sum of money invested and drawing enough interest always to provide board, lodging, and education for one aspirant apostle at the Maryknoll Seminary or Maryknoll's Preparatory College, The Venard. Each student beneficiary is instructed to pray for his benefactor.

The usual burse is five thousand dollars. If the student's personal needs are included, the amount is six thousand. We will welcome additions to five thousand dollar burses.

SEMINARY BURSES—Incomplete.

Immaculate Heart of Mary Burse.	\$ 5,774.04
Philadelphia Archdiocese Burse.	4,751.09
Grogan Memorial Burse.	4,620.00
Bl. Madeleine Sophie Barat Burse.	4,587.77
Holy Face Burse.	4,083.11
Kate McLoughlin Memorial Burse.	4,040.00
Holy Souls Burse (Reserved).	4,000.00
All Souls Burse.	3,917.71
Columbus Diocese Burse.	3,836.00
St. Francis of Assisi Burse.	3,722.50
St. Patrick Burse.	3,710.49
The Most Precious Blood Burse.	3,604.00
Curé of Ars Burse.	3,551.70
St. Anne Burse.	3,202.50
Holy Eucharist Burse.	2,940.50
St. Anthony Burse.	2,855.47
Trinity Wekanduit Burse.	2,783.23
Bl. Louise de Marillac Burse.	2,231.06
Our Lady of Mt. Carmel Burse.	2,068.89
Fr. Chapon Memorial Burse.	2,051.00
Marywood College Burse.	2,007.10
Holy Child Jesus Burse.	1,859.10
Fr. Chaminade Memorial Burse.	1,736.50
Pius X Burse.	1,724.25
St. Dominic Burse.	1,720.07
Dunwoodie Seminary Burse.	1,655.35
O. L. of the Sacred Heart Burse.	1,526.48
College of Mt. St. Vincent Burse.	1,500.00
Duluth Diocese Burse.	1,411.70
Bernadette of Lourdes Burse.	1,357.75
Mother Seton Burse.	1,281.25
Omnia per Mariam Burse.	1,110.00
College of St. Elizabeth Burse.	1,050.00
St. John Baptist Burse.	920.33
St. John Seminary, Archdiocese of Boston, Burse.	800.00
St. Agnes Burse.	694.73
St. Lawrence Burse.	641.25
St. Rita Burse.	640.75
Susan Emery Memorial Burse.	626.37
St. Michael Burse.	628.50
Sr. Mary Pauline (Academy of St. Elizabeth) Burse.	618.50
Our Lady of Lourdes Burse.	545.03
St. Francis Xavier Burse.	529.28
Rev. J. M. Gleason Burse.	500.00
Immaculate Conception, Patron of America Burse.	426.50
St. Joan of Arc.	422.01
Holy Family Burse.	335.00
Children of Mary Burse.	277.55
St. John B. de La Salle Burse.	253.86
St. Louis Archdiocese Burse.	250.00
St. Bridget Burse.	263.00
Maryknoll-in-Heaven Burse.	226.50
St. Boniface Burse.	207.40
Our Lady of Victory Burse.	181.16
The Holy Name Burse.	178.00
SS. Peter and Paul Burse.	150.00
All Saints Burse.	137.28
St. Peter Burse.	127.07
St. Jude Burse.	123.00
Jesus Christ Crucified Burse.	120.00
Archbishop Ireland Burse.	100.00

COLLEGE BURSES—Incomplete

Little Flower Burse.	\$4,166.17
Sacred Heart of Jesus Burse (Reserved).	3,500.00
Bl. Theophane Venard Burse.	1,592.80
"C" Burse II (Reserved).	1,500.00
Bl. Virgin Mary Sodality Burse.	1,000.00
St. Aloysius Burse.	627.50
St. Michael Burse, II.	560.32
Immaculate Conception Burse.	106.00

A Burse Card is designed to gather twenty offerings of five cents each. Shall we send you some cards for your favorite Burse?

SPECIAL FUNDS.

The Funds recorded below have been carefully invested so that the interest shall be applied regularly to the needs as designated.

Maryknoll Propaganda Fund.....	\$5,000.00
Our Daily Bread Fund.....	1,468.08
Sanctuary Candle Fund.....	301.12
Sanctuary Oil Fund.....	253.55
Altar Wine Fund.....	219.00

CURRENT APPEALS

Special Appeal.....	\$6,821.80
Stones in Seminary Wall.....	392.00
Memorial Rooms in New Seminary	359.50
Bricks in Preparatory College Wall	16.00
Seminary Tower.....	11.00
Minute Men.....	
Departure	2,649.20

STUDENT AID FOUNDATIONS.

A Student Aid Foundation represents \$1,000 the interest on which will supply the personal expenses of one student each year, at Maryknoll or Maryknoll's Preparatory College, The Venard.

MARYKNOLL STUDENT AID.

Fall River Diocese Fund.....	\$1,000.00
Our Lady of Perpetual Help Fund.....	273.98

VENARD STUDENT AID.

Venard Circles Fund, No. 1.....	\$1,000.00
Venard Circles Fund, No. 2.....	1,000.00
Venard Circles Fund, No. 3.....	1,000.00
Venard Circles Fund, No. 4.....	1,000.00
Venard Circles Fund, No. 5.....	1,000.00
Venard Circles Fund, No. 6.....	432.03

Any burse or share in a burse may be donated in memory of the deceased.

A new burse may be entered on the list when it has reached \$100.

MARYKNOLL MISSION FOUNDATIONS.

A native clergy and competent native catechists are the bases of successful and enduring effort in Catholic mission work.

\$1500 placed at interest will enable our missionaries to keep one Chinese aspirant to the priesthood at a seminary in China.

\$4000 placed at interest will provide for the support of one catechist (usually a married man with family), whose entire time will be devoted to the slow and tedious process of instructing the candidates for baptism.

Additions to the uncompleted burses and funds in the lists below are invited:

NATIVE CLERGY BURSES.

Our Lady of Perpetual Help Burse.....	\$1,500.00
Mrs. Annie Cole Memorial Burse.....	1,500.00
Sacred Heart Burse.....	1,500.00
St. Vincent de Paul Burse.....	1,500.00
Our Lady of Lourdes Burse.....	601.00
Our Lady of the Most Blessed	
Sacrament Burse.....	400.00
Maryknoll Academia Burse.....	300.60

NATIVE CATECHIST FUNDS.

Abp. Williams Fund, I	\$4,000.00
Abp. Williams Fund, II	4,000.00
Abp. Williams Fund, III	4,000.00
Abp. Williams Fund, IV	4,000.00
Abp. Williams Fund, V	4,000.00
Abp. Williams Fund, VI	4,000.00
Yeuangkong Fund, I	4,000.00
Yeuangkong Fund, II	1,820.15
Fr. Price Memorial Fund.....	646.60
Bl. Julia Billiard Fund.....	360.00

OTHER MISSION FUNDS.

Missioners' Books.....	\$468.00
Circles' Missioners' Support.....	462.75

†On hand, but not available, as at present interest goes to the donor.

Special cards are designed for Circles or young people who wish to get a kindly hold on our properties.

A very plain ciborium to hold three hundred hosts would be welcome at Maryknoll. So also would be some yards of carpet for the sanctuary which must serve for some years to come. We prefer to make the choice because we know the surroundings.

We have also recently lost a benefactor in the person of the late Dr. Horatio Storer, of Newport, who from the beginning has followed our progress. To Dr. Storer, we owe the gift of several religious paintings and valuable prints.

Outside of its own compounds, Maryknoll holds title, through gifts, to two parcels of property—one a farm up State, the other some land divided into building lots in the Borough of Fort Lee. We shall be glad to correspond with anybody interested.

Through the kindness of Paulist friends in Chicago, we now have for the Maryknoll centre a moving picture machine. And now we want one for our little *brudder*—the Venard.

Two small bequests to Maryknoll Sisters from grateful Japanese dying in Seattle tell a story of appreciated service.

I am sending you enclosed a check for \$22, our Mite Box offerings of \$10, and the balance \$11.50 represents savings that my husband made on his lunches during Lent. I hope that this small amount will be of help to you in carrying on your work.

If you will send another Mite Box, we shall do our best to fill it.—N. J.

Maryknoll is becoming a household word all over the land. Wouldn't you be proud to be able to say, "I bought \$.... worth of stones for the Maryknoll Seminary?"

Interest in foreign missions is bringing vocations to sisterhoods at home, we learn. This is good news.

No class of American Catholics has risen to the mission idea more rapidly than the sisters of various congregations throughout the country. These noble and self-sacrificing women have been quick to realize the reactive benefit of mission interest on their own lives and on the welfare of their respective communities. The lines that follow are not unusual in their character and sentiment:

When we read of what the priests and sisters are doing in the missions in the Far East, we realize that even in these days of luxury and pleasure there are heroic souls inspired with the zeal of a Francis Xavier, willing to sacrifice all to preach the Gospel to those who are in the darkness of error and to make known the true God to the pagans of distant lands.

I shall have the novices pray for the success of your mission, and shall ask them to interest the school children.

Pa.

NEW PERPETUAL MEMBERS

LIVING:—Rev. Friends, 5; J. F. B.; B. J. B.; Mrs. M. G. B. & L. & D. family; Mrs. H. C.; Miss E. C. & D. family; Miss D. M. C.; M. C.; J. F. D.; A. E.; J. J. G.; L. G. & family; F. G.; D. G. H.; L. E. H.; M. H. & family; Mr. & Mrs. D. J. H.; M. A. Le C.; Mrs. M. L.; M. M. McC.; J. D. M.; A. M.; M. A. N.; Mrs. E. C. P.; M. P.; A. R.; Mr. & Mrs. J. R.; W. S.; M. M. S.; H. M. S.; C. J. S.; M. R. S.; E. F. S.; S. J. S. & family.

DECEASED:—W. & J. B.; T. A. B.; F. B.; B. & P. B.; M. B. F.; M. M. G.; W. G. G.; Mrs. B. McF.; C. McC.; G. O'S.; J. R.; D. S.; M. A. S.; H. P. S.; E. L. N. T.; M. M. T.

Remember in your prayers, during November, the souls of: Rev. Thomas S. Donoghue, Rev. Geo. P. Kuhlman, Rev. Fr. Meathe, Rev. A. J. Sauer, Rev. D. Pantanella, Rev. M. Filau, Rev. F. L. Liberti, Rev. S. J. O'Hara, Rev. G. G. Borries, Rev. J. J. O'Brien, Rev. Leo Doyle, Rev. A. M. Henneberger, Rev. D. L. Murray, Mary Burke, John A. Lennon, Mrs. Chamberlain, Mary Kyle, Mrs. A. H. McCabe, Bridget Sullivan, Mrs. Clark Kretschmar, G. Ennen, Mrs. P. J. Byrne, Nellie N. Carney, Nellie Payton, Gertrude O'Sullivan, Mary McNamara, Mary A. Kinsella, Nicholas Brickner, Agnes V. Kiernan, Mrs. Annie McEureo, Dennis F. Sullivan, Mrs. Anne Lilly.

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fill it?

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ceptable, but we are not appealing for
that. Have you not some old sewing
pieces—balls of yarn, spools of silk, pieces
of lining materials—stuffed down in your
sewing basket, or in an old box? If
so, gather what you can find and send
it to THE CHRISTMAS WIZARD,
Convent of Our Lady of the Missions,
Clarks Summit, Pa., who is getting up a
box of presents—simple little things which
will gladden the hearts of these brown-
eyed little Orientals in our own land.

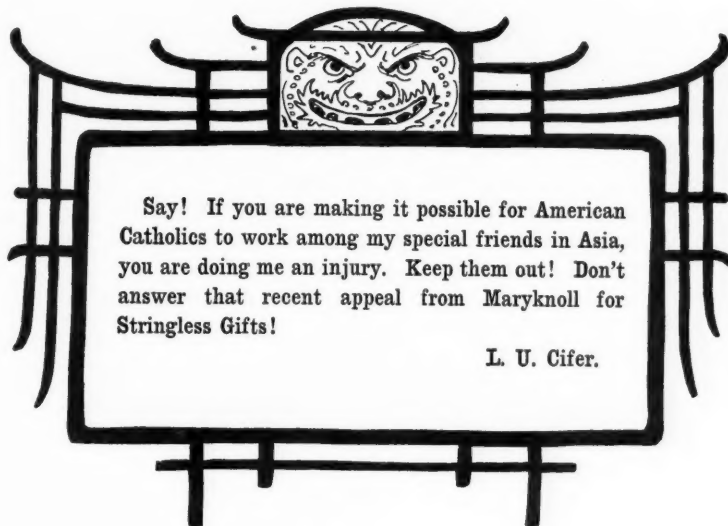
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